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THE
ODYSSEY
OF
H O M E R.

TRANSLATED BY
ALEXANDER POPE, Esq.

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THE
ODYSSEY
OF
HOMER.

TRANSLATED BY
ALEXANDER POPE, Esq.

A NEW EDITION,
WITH ADDITIONAL NOTES, CRITICAL AND ILLUSTRATIVE.
By GILBERT WAKEFIELD, B.A.

VOLUME III.

LONDON:

PRINTED FOR J. JOHNSON, W. J. AND J. RICHARDSON, W. OTRIDGE AND
SON, J. NICHOLS AND SON, R. BALDWIN, G. AND W. NICOL, F. C. AND
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1806.

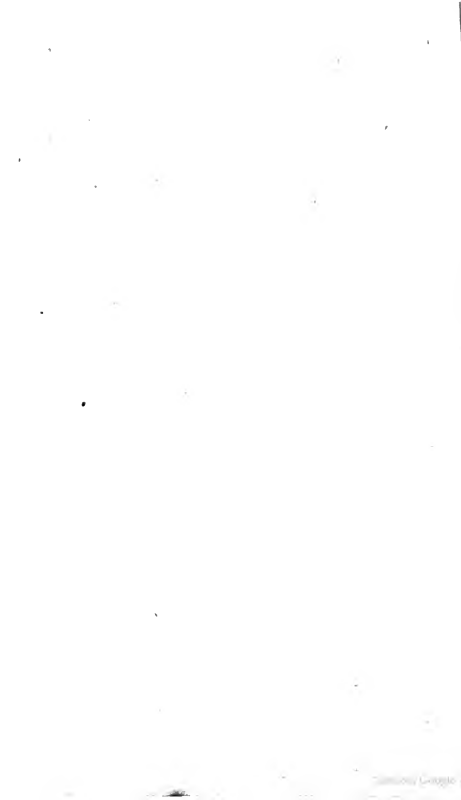


Printed by Dye and Law, St. John's Square, Clerkenwell.

THE
THIRTEENTH BOOK
OF THE
ODYSSEY.

VOL. III.

B



THE ARGUMENT.

THE ARRIVAL OF ULYSSES IN ITHACA.

ULYSSES takes his leave of Alcinous and Arete, and embarks in the evening. Next morning the ship arrives at Ithaca ; where the sailors, as Ulysses is yet sleeping, lay him on the shore with all his treasures. On their return, Neptune changes their ship into a rock. In the mean-time Ulysses awaking, knows not his native Ithaca, by reason of a mist which Pallas had cast round him. He breaks into loud lamentations ; 'till the Goddess appearing to him in the form of a shepherd, discovers the country to him, and points out the particular places. He then tells a feigned story of his adventures, upon which she manifests herself, and they consult together of the measures to be taken to destroy the Suitors. To conceal his return, and disguise his person the more effectually, she changes him into the figure of an old beggar. P.

THE
THIRTEENTH BOOK
OF THE
ODYSSEY.

HE ceas'd ; but left so pleasing on their ear
His voice, that list'ning still they seem'd
to hear.

A pause of silence hush'd the shady rooms :
The grateful conf'rence then the king resumes.

Whatever toils the great Ulysses past, 5
Beneath this happy roof they end at last ;

NOTES.

Ver. 1.] Compare book xi. verse 413.

Ver. 3. — — *The shady rooms.*] The epithet in the original is *σκιώδης*, or *gloomy* : it is here used with a peculiar propriety, to keep in the reader's mind the exact time when Ulysses made his narration to the Phæacians, namely, in the evening, of the thirty-third day : we may likewise gather from this distinction of times, the exact stay of Ulysses among the Phæacians ; he was thrown upon their shores on the thirty-first day in the evening, and lands about day-break on the thirty-fifth day in his own country ; so that he stayed three nights only with Alcinous, one night being spent in his voyage to Ithaca from Phæacia. P.

No longer now from shore to shore to roam,
 Smooth seas, and gentle winds, invite him home.
 But hear me, princes! whom these walls inclose,
 For whom my chanter sings, and goblet flows 10
 With wine unmixt, (an honour due to age,
 To cheer the grave, and warm the poet's rage)
 Tho' labour'd gold and many a dazzling vest
 Lie heap'd already for our god-like guest;
 Without new treasures, let him not remove, 15
 Large, and expressive of the publick love;
 Each peer a tripod, each a vase bestow,
 A gen'ral tribute, which the state shall owe.

Ver. 10. *For whom my chanter sings, and goblet flows
 With wine unmixt, &c.]*

Homer calls the wine *γῆρστος*, or wine drank at the entertainment of elders, *γῆρστων*, or men of distinction, says Eustathius; by the bard, he means Demodocus.

The same Critick further remarks, that Homer judiciously shortens every circumstance before he comes to the dismissal of Ulysses: thus he omits the description of the sacrifice, and the subject of the song of Demodocus; these are circumstances that at best would be but useless ornaments, and ill agree with the impatience of Ulysses to begin his voyage toward his country. These therefore the Poet briefly dispatches. P.

Ver. 11.] All included in this parenthesis is expanded from a single word of Homer, specified by the annotator in the preceding remark: and our translator has profited by Chapman:

— — — — — to tast

Such wine with me, as warmes the sacred rage,
 And is an honorarie given to age.

See my note on ver. 44. of the Prologue to Cato.

This sentence pleas'd: then all their steps
address

To sep'rate mansions, and retir'd to rest. 20

Now did the rosy-finger'd Morn arise,
And shed her sacred light along the skies.
Down to the haven and the ships in haste
They bore the treasures, and in safety plac'd.
The king himself the vases rang'd with care; 25
Then bade his followers to the feast repair.
A victim ox beneath the sacred hand
Of great Alcinous falls, and stains the sand.
To Jove th' eternal, (pow'r above all pow'rs!
Who wings the winds, and darkens heav'n with
show'rs) 30

Ver. 21.] Or, for the sake of variation :

Now sprang the Morning from her saffron bed,
And thro' the skies her sacred radiance shed.

Ver. 23.] Thus Ogilby, who is more explicit, and quite accurate :

Loaden with treasure to the ship they *hast*,
Which straight Alcinous saw in order *plac'd*
Beneath the banks ; with such convenience stow'd,
It could not hinder any whil'st they row'd.

Ver. 27.] It appears to me, that our translator has concluded too much from the words of his author here: see the note on book iii. verse 594. I would render thus :

To grace the feast a victim-ox decreed,
Thy sacred might, Alcinous ! gave to bleed.

Ver. 29.] Or thus, more closely :

To Jove, Saturnian Jove, who glooms the sky,
And reigns supreme in clouded majesty.

The flames ascend : 'till evening they prolong
 The rites, more sacred made by heav'nly song :
 For in the midst, with publick honours grac'd,
 Thy lyre divine, Demodocus ! was plac'd.
 All, but Ulysses, heard with fix'd delight : 35
 He sat, and ey'd the sun, and wish'd the night ;
 Slow seem'd the sun to move, the hours to roll,
 His native home deep imag'd in his soul.
 As the tir'd ploughman spent with stubborn toil,
 Whose oxen long have torn the furrow'd soil, 40

Ver. 33.] This introductory feeble word gives a prosaic flatness to all the verse. I should prefer,

High in the midst—.

Ver. 39. *As the tir'd ploughman, &c.*] The simile which Homer chuses is drawn from low life, but very happily sets off the impatience of Ulysses : it is familiar, but expressive. Horace was not of the judgment of those who thought it mean, for he uses it in his epistles.

“ — — — — — diesque

“ *Longa videtur opus debentibus : ut piger annus*

“ *Pupillis, quos dura premit custodia matrum ;*

“ *Sic mihi tarda fluunt, ingrataque tempora, quæ spem*

“ *Consiliumque morantur,*” &c.

It was very necessary to dwell upon this impatience of Ulysses to return : it would have been absurd to have represented him cool, or even moderately warm upon this occasion ; he had refused immortality through the love of his country ; it is now in his power to return to it ; he ought therefore consistently with his former character to be drawn with the utmost earnestness of soul, and every moment must appear tedious that keeps him from it ; it shews therefore the judgment of Homer to describe him in this manner, and not to pass it over cursorily, but force it upon the notice of the reader, by insisting upon it somewhat

Sees with delight the sun's declining ray,
 When home with feeble knees, he bends his way
 To late repast, (the day's hard labour done :)
 So to Ulysses welcome sett the sun,
 Then instant, to Alcinous and the rest, 45
 (The Scherian states) he turn'd, and thus address.

O thou, the first in merit and command !
 And you the peers and princes of the land !
 May ev'ry joy be yours ! nor this the least,
 When due libation shall have crown'd the feast, }
 Safe to my home to send your happy guest. 51 }
 Compleat are now the bounties you have giv'n,
 Be all those bounties but confirm'd by heav'n !
 So may I find, when all my wand'rings cease,
 My consort blameless, and my friends in peace.
 On you be ev'ry bliss ; and ev'ry day, 56
 In home-felt joys delighted roll away ;

largely, and illustrating it by a proper similitude, to fix it more strongly upon our memory. P.

In the first edition, As *weary* ploughman—.

Ver. 44.] Or thus, with more fidelity :

So *glad*, Ulysses view'd the *setting* sun :

Then instant, to Alcinous and the rest,

But *chief* Alcinous, turn'd, and thus address.

Ver. 53. *Be all those bounties but confirm'd by heav'n !*] This is a pious and instructive sentence, and teaches, that though riches were heaped upon us with the greatest abundance and superfluity ; yet unless heaven adds its benediction, they will prove but at best a burden and calamity. P.

Ver. 56.] I should expunge this distich. The sense is complete without it, nor is it recommended by intrinsic merit.

Yourselves, your wives, your long descending
race,

May ev'ry God enrich with ev'ry grace !

Sure fixt on Virtue may your nation stand, 60

And publick evil never touch the land !

His words well weigh'd, the gen'ral voice
approv'd

Benign, and instant his dismissal mov'd.

The monarch to Pontonous gave the sign,

To fill the goblet high with rosy wine : 65

Great Jove the father, first (he cry'd) implore ;

Then send the stranger to his native shore.

The luscious wine th' obedient herald brought ;

Around the mansion flow'd the purple draught :

Each from his seat to each immortal pours, 70

Whom glory circles in th' Olympian bow'rs.

Ulysses sole with air majestick stands,

The bowl presenting to Arete's hands ;

Ver. 66.] Thus Ogilby :

Fil'd with rich wine, that we may Jove implore,

Our guest to convoy to his native shore.

Ver. 73. *The bowl presenting to Arete's hands ;*

Then thus — — —]

It may be asked why Ulysses addresses his words to the queen rather than the king: the reason is, because she was his patroness, and had first received him with hospitality, as appears from the seventh book of the Odyssey.

Ulysses makes a libation to the Gods, and presents the bowl to the queen : this was the pious practice of antiquity upon all solemn occasions: Ulysses here does it, because he is to undertake

Then thus: O queen farewell! be still possess
 Of dear remembrance, blessing still and blest! 75
 'Till age and death shall gently call thee hence,
 (Sure fate of ev'ry mortal excellence!)

Farewel! and joys successive ever spring
 To thee, to thine, the people, and the king!

Thus he; then parting prints the sandy shore
 To the fair port: a herald march'd before, 81
 Sent by Alcinous: of Arete's train
 Three chosen maids attend him to the main;
 This does a tunick and white vest convey,
 A various casket that, of rich inlay, 85
 And bread and wine the third. The chearful
 mates

Safe in the hollow poop dispose the cates:

a voyage, and it implies a prayer for the prosperity of it. The reason why he presents the bowl to the queen is, that she may first drink out of it, for so *εὐχόμενος* properly and originally signifies, *τὸ ἐπὶ ταῦτι δίδωται τὴν εὐχὴν*, says Eustathius. Propino is used differently by the Romans. P.

Ver. 74.] The version is obscure, nor expressive of it's model, which may be truly represented thus, with more conciseness:

May'st thou, O! queen, in bliss unvarying live,
 'Till age and death, to mortals doom'd! arrive.

Ver. 78.] Our translator glances on Chapman:

And ever may all living blessings *spring*;
 Your joy in children, subjects, and your *king*.

Ver. 87.] The passage stood thus in the *first* edition:

Safe in the hollow *deck* dispose the cates:
Beneath the seats, soft —.

Upon the deck, soft painted robes they spread,
With linen cover'd, for the hero's bed.

He climb'd the lofty stern ; then gently prest 90
The swelling couch, and lay compos'd to rest.

Now plac'd in order, the Phæacian train
Their cables loose, and launch into the main :
At once they bend, and strike their equal oars,
And leave the sinking hills, and less'ning shores.
While on the deck the chief in silence lies, 96
And pleasing slumbers steal upon his eyes.
As fiery coursers in the rapid race
Urg'd by fierce drivers thro' the dusty space,

Ver. 88.] With the same rhymes, Ogilby :

— — — — — then *spread*

Clean sheets and blankets ore a well-made *bed*.

Ver. 90.] His author dictates, — then *silent* prest —.

Ver. 92.] Thus, in the *first* edition of his poems :

The sun descending, the Phæacian train

Spread their *broad sails*, and launch into the main.

Ver. 95.] There is nothing of this in Homer. The verse is modified from Dryden, *Æn.* iii. 98.

We launch our vessels with a prosperous wind,

And leave the cities and the shores behind.

He might have adhered to his original thus :

They bend ; their strokes in equal periods keep :

Beneath their oars flew dash'd the whitening deep.

Ver. 96.] Or, more faithfully :

The chief, *meanwhile*, in *death-like* silence lies ;

Sweet sleep profound had settled on his eyes.

Thus Ogilby :

But he, whil'st oars the briny billows swept,

Like one in Death's eternal slumber slept.

Ver. 98. *As fiery coursers in the rapid race*

Toss their high heads, &c.]

Toss their high heads; and scour along the plain ;
So mounts the bounding vessel o'er the main. 101

The Poet introduces two similitudes to represent the sailing of the Phæacian vessel : the former describes the motion of it, as it bounds and rises over the waves, like horses tossing their heads in a race ; and also the steadiness of it, in that it sails with as much firmness over the billows, as horses tread upon the ground. The latter comparison is solely to shew the swiftness of the vessel.

The word in the original is *τετράεποι* ; an instance, that four horses were sometimes joined to the chariot. Virgil has borrowed this comparison, *Æn.* v.

- “ Non tam præcipites bijuga certamine campum
- “ Corripuere, ruuntque effusi carcere currus,
- “ Nec sic immissis aurigæ undantia lora
- “ Concussere jugis, pronique in verbera pendent.”

It must be allowed that nothing was ever more happily executed than this description, and the copy far exceeds the original. Macrobius, *Saturnal.* lib. v. gives this as his opinion, and his reasons for it. The Greek Poet (says that author) paints only the swiftness of the horses when scourged by the driver ; Virgil adds, the rushing of the chariot, the fields as it were devoured by the rapidity of the horses ; we see the throwing up of the reins, in *undantia lora* ; and the attitude of the driver, leaning forward in the act of lashing of the horses, in the words, *Pronique in verbera pendent*. It is true, nothing could be added more elegantly than the *ἰψὸν ἀεζόμενοι*, in Homer ; it paints at once the swiftness of the race, and the rising posture of the horses in the act of running ; but Virgil is more copious, and has omitted no circumstance, and set the whole race fully before our eyes ; we may add, that the versification is as beautiful as the description compleat ; every ear must be sensible of it.

I will only further observe the judgment of Homer in speaking of every person in his particular character. When a vain-glorious Phæacian described the sailing of his own vessels, they were swift as thought, and endued with reason ; when Homer speaks in his own person to his readers, they are said only to be as swift as hawks or horses : Homer speaks like a Poet, with some degree

Back to the stern the parted billows flow,
And the black Ocean foams and roars below.

Thus with spread sails the winged galley flies ;
Less swift an eagle cuts the liquid skies ; 105
Divine Ulysses was her sacred load, .

A man, in wisdom equal to a God !
Much danger, long and mighty toils he bore,
In storms by sea, and combats on the shore ;
All which soft sleep now banish'd from his
breast, 110

Wrapt in a pleasing, deep, and death-like rest.

But when the morning star with early ray
Flam'd in the front of heav'n, and promis'd day ;

of amplification, but not with so much hyperbole as Alcinous. No people speak so fondly as sailors of their own ships to this day, and particularly are still apt to talk of them as of living creatures. P.

Ver. 100.] Ogilby also employs this pair of rhymes, and the next but one.

Ver. 106.] Or thus, with rhymes less exceptionable :

' To her a sage renown'd in charge was given,
In counsels equal to the powers of heaven.

Ver. 110.] Or thus ? with less deviation :

These combats, dangers, storms and toils, a rest
Deep and oblivious vanisht from his breast.

Ver. 112. *But when the morning star with early ray
Flam'd in the front of heav'n — —*]

From this passage we may gather, that Ithaca is distant from Corcyra or Phæacia no farther than a vessel sails in the compass of one night ; and this agrees with the real distance between those islands ; an instance that Homer was well acquainted with geography : this is the morning of the thirty-fifth day. P.

Like distant clouds the mariner descries
 Fair Ithaca's emerging hills arise. 115
 Far from the town a spacious port appears,
 Sacred to Phorcys' pow'r, whose name it bears:
 Two craggy rocks projecting to the main,
 The roaring wind's tempestuous rage restrain;
 Within, the waves in softer murmurs glide, 120
 And ships secure without their halsers ride.

Ver. 114.] This couplet is fancifully wrought from the subjoined verse :

Then to his isle approacht the sea-borne ship.

Ver. 116. — — *A spacious port appears,*
Sacred to Phorcys' — —]

Phorcys was the son of Pontus and Terra, according to Hesiod's genealogy of the Gods : this haven is said to be sacred to that Deity, because he had a temple near it, from whence it received its appellation.

The whole voyage of Ulysses to his country, and indeed the whole Odyssey, has been turned into allegory : which I will lay before the reader as an instance of a trifling industry and strong imagination. Ulysses is in search of true felicity, the Ithaca and Penelope of Homer : he runs through many difficulties and dangers ; this shews that happiness is not to be attained without labour and afflictions. He has several companies, who perish by their vices, and he alone escapes by the assistance of the Phæacians, and is transported in his sleep to his country ; that is, the Phæacians, whose name implies blackness, *φαῖος*, are the mourners at his death, and attend him to his grave : the ship is his grave, which is afterwards turned into a rock ; which represents his monumental marble ; his sleep means death, through which alone man arrives at eternal felicity. *Spondanus.* P.

Ver. 120.] Dryden, at the parallel passage, *Æn.* i. 230.

And forms a port secure for ships to ride
 Broke by the justling land on either side :
 In double streams the briny waters glide.

}
}

High at the head a branching olive grows,
 And crowns the pointed cliffs with shady boughs.
 Beneath, a gloomy grotto's cool recess
 Delights the Nereids of the neighb'ring seas; 125

Ver. 122.] The rhymes are bad. Thus?

A branching olive, at the harbour's head,
 It's wood of foliage, high o'er-shadowing spread.
 Close a sweet grotto's cool recesses stood,
 Dear to the Naiads of the neighb'ring flood.

Ver. 124. — — *A gloomy grotto's cool recess.*] Porphyry has wrote a volume to explain this cave of the nymphs, with more piety perhaps than judgment; and another person has perverted it into the utmost obscenity, and both allegorically. Porphyry (observes Eustathius) is of opinion, that the cave means the world; it is called gloomy, but agreeable, because it was made out of darkness, and afterwards set in this agreeable order by the hand of the Deity. It is consecrated to the nymphs; that is, it is destined to the habitation of spiritual substances united to the body: the bowls and urns of living stone, are the bodies which are formed out of the earth; the bees that make their honey in the cave are the souls of men, which perform all their operations in the body, and animate it; the beams on which the nymphs roll their webs, are the bones over which the admirable embroidery of nerves, veins, and arteries are spread; the fountains which water the cave are the seas, rivers and lakes that water the world; and the two gates are the two poles; through the northern the souls descend from heaven to animate the body, through the southern they ascend to heaven, after they are separated from the body by death. But I confess I should rather chuse to understand the description poetically, believing that Homer never dreamed of these matters, though the age in which he flourished was addicted to allegory. How often do painters draw from the imagination only, merely to please the eye? And why might not Homer write after it, especially in this place where he manifestly indulges his fancy, while he brings his hero to the first dawning of happiness? He has long dwelt upon a

Where bowls and urns were form'd of living
stone,

And massy beams in native marble shone ;
On which the labours of the nymphs were roll'd,
Their webs divine of purple mix'd with gold.
Within the cave, the clust'ring bees attend 130
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide ;
Two marble doors unfold on either side ;
Sacred the south by which the Gods descend,
But mortals enter at the northern end. 135

series of horrors, and his imagination being tired with the melancholy story, it is not impossible but his spirit might be enlivened with the subject while he wrote, and this might lead him to indulge his fancy in a wonderful, and perhaps fabulous description. In short, I should much rather chuse to believe that the memory of the things to which he alludes in the description of the cave is lost, than credit such a laboured and distant allegory. P.

Ver. 130.] Parallel rhymes too soon recur. Thus ?

Bees in this hallow'd fane securely dwell ;
Collect their stores, or frame the waxen cell.

Ver. 134. *Sacred the south by which the Gods descend.*] Virgil has imitated the description of this haven, *Æn.* lib. i.

" Est in secessu longo locus, insula portum
" Efficit, objectu laterum, quibus omnis ab alto
" Frangitur," &c.

Within a long recess there lies a bay,
An island shades it from the rolling sea,
And forms a port secure for ships to ride,
Broke by the jutting land on either side,
In double streams the briny waters glide.
Betwixt two rows of rocks, a *sylvan* scene
Appears above, and groves for ever green :

Thither they bent, and haul'd their ship to
land,
(The crooked keel divides the yellow sand)

A grot is form'd beneath with mossy seats,
To rest the Nereids, and exclude the heats;
Down from the crannies of the living walls
The crystal streams descend in murmuring falls,
No halsers need to bind the vessels here,
Nor bearded anchors, for no storms they fear.

Dryden.

Scaliger infinitely prefers the Roman Poet: Homer, says he, speaks *humilia humiliter*, *Virgilius grandiora magnifice*; but what I would chiefly observe is, not what Virgil has imitated, but what he has omitted; namely, all that seems odd or less intelligible; I mean the works of the bees in a cave so damp and moist; and the two gates through which the Gods and men enter.

I shall offer a conjecture to explain these two lines:

Sacred the south, by which the Gods descend,
But mortals enter at the northern end.

It has been already observed, that the Æthiopians held an annual sacrifice of twelve days to the Gods; all that time they carried their images in procession, and placed them at their festivals, and for this reason the Gods were said to feast with the Æthiopians; that is, they were present with them by their statues: thus also Themis was said to form or dissolve assemblies, because they carried her image to the assemblies when they were convened, and when they were broken up they carried it away. Now we have already remarked, that this port was sacred to Phorcys, because he had a temple by it: it may not then be impossible, but that this temple having two doors, they might carry the statues of the Gods in their processions through the southern gate, which might be consecrated to this use only, and the populace be forbid to enter by it: for that reason the Deities were said to enter, namely, by their images. As the other gate being allotted to common use, was said to be the passage for mortals.

P.

Ulysses sleeping on his couch they bore,
And gently plac'd him on the rocky shore.

Ver. 138. *Ulysses sleeping on his couch they bore,
And gently plac'd him on the rocky shore.]*

There is nothing in the whole *Odyssey* that more shocks our reason than the exposing Ulysses asleep on the shore by the Phæacians: "The passage (says Aristotle in his *Poeticks*) where Ulysses is landed in Ithaca, is so full of absurdities, that they would be intolerable in a bad Poet; but Homer has concealed them under an infinity of admirable beauties, with which he has adorned all that part of the *Odyssey*; these he has crowded together, as so many charms to hinder our perceiving the defects of the story:" Aristotle must be allowed to speak with great judgment; for what probability is there that a man so prudent as Ulysses, who was alone in a vessel at the discretion of strangers, should sleep so soundly, as to be taken out of it, carried with all his baggage on shore, and the Phæacians should set sail, and he never awake? This is still more absurd, if we remember that Ulysses has his soul so strongly bent upon his country; is it then possible, that he could be thus sunk into a lethargy, in the moment when he arrives at it? "However (says Monsieur Dacier in his reflections upon Aristotle's *Poeticks*) Homer was not ashamed of that absurdity, but not being able to omit it, he used it to give probability to the succeeding story: it was necessary for Ulysses to land alone, in order to his concealment; if he had been discovered, the Suitors would immediately have destroyed him, if not as the real Ulysses, yet under the pretext of his being an impostor; they would then have seized his dominions, and married Penelope: now if he had been waked, the Phæacians would have been obliged to have attended him, which he could not have denied with decency, nor accepted with safety: Homer therefore had no other way left to unravel his fable happily: but he knew what was absurd in this method, and uses means to hide it; he lavishes out all his wit and address, and lays together such an abundance of admirable poetry, that the mind of the reader is so enchanted, that he perceives not the defect; he is

His treasures next, Alcinous' gifts, they laid 140
In the wild olive's unfrequented shade,

“ like Ulysses lulled asleep, and knows no more than that hero,
“ how he comes there. That great Poet first describes the
“ ceremony of Ulysses taking leave of Alcinous and his queen
“ Arete; then he sets off the swiftness of the vessel by two
“ beautiful comparisons; he describes the haven with great
“ exactness, and adds to it the description of the cave of the
“ Nymphs; this last astonishes the reader, and he is so intent
“ upon it, that he has not attention to consider the absurdity in
“ the manner of Ulysses's landing: in this moment when he per-
“ ceives the mind of the reader as it were intoxicated with these
“ beauties, he steals Ulysses on shore, and dismisses the Phæa-
“ cians; all this takes up but eight verses. And then lest the
“ reader should reflect upon it, he immediately introduces the
“ Deities, and gives us a dialogue between Jupiter and Neptune.
“ This keeps up still our wonder, and our reason has not time
“ to deliberate; and when the dialogue is ended, a second
“ wonder succeeds, the bark is transformed into a rock: this is
“ done in the sight of the Phæacians, by which method the
“ Poet carries us a while from the consideration of Ulysses, by
“ removing the scene to a distant island; there he detains us
“ till we may be supposed to have forgot the past absurdities,
“ by relating the astonishment of Alcinous at the sight of the
“ prodigy, and his offering up to Neptune, to appease his anger,
“ a sacrifice of twelve bulls. Then he returns to Ulysses who
“ now wakes, and not knowing the place where he was, (because
“ Minerva made all things appear in a disguised view) he com-
“ plains of his misfortunes, and accuses the Phæacians of infi-
“ delity; at length Minerva comes to him in the shape of a
“ young shepherd, &c. Thus this absurdity, which appears in
“ the fable when examined alone, is hidden by the beauties that
“ surround it; this passage is more adorned with fiction, and
“ more wrought up with a variety of poetical ornaments than
“ most other places of the Odyssey. From hence Aristotle
“ makes an excellent observation. All efforts imaginable (says
“ that author) ought to be made to form the fable rightly from

Secure from theft : then launch'd the bark again,
Resum'd their oars, and measur'd back the main.

“ the beginning ; but if it so happen that some places must
“ necessarily appear absurd, they must be admitted, especially
“ if they contribute to render the rest more probable ; but the
“ Poet ought to reserve all the ornaments of diction for these
“ weak parts : the places that have either shining sentiments or
“ manners have no occasion for them ; a dazzling expres-
“ sion rather damages them, and serves only to eclipse their
“ beauty.” P.

Ver. 142. — — *Then launch'd the bark again.*] This voluntary and unexpected return of the Phæacians, and their landing Ulysses in his sleep, seems as unaccountable on the part of the Phæacians, as of Ulysses ; for what can be more absurd than to see them exposing a king and his effects upon the shores without his knowledge, and flying away secretly as from an enemy ? Having therefore in the preceding note shewed what the Criticks say in condemnation of Homer, it is but justice to lay together what they say in his defence.

That the Phæacians should fly away in secret is no wonder : Ulysses had through the whole course of the eleventh book, (particularly by the mouth of the prophet Tiresias) told the Phæacians that the Suitors plotted his destruction ; and therefore the mariners might very reasonably be apprehensive that the Suitors would use any persons as enemies, who should contribute to restore Ulysses to his country. It was therefore necessary that they should sail away without any stay upon the Ithacan shores. This is the reason why they made this voyage by night ; namely to avoid discovery ; and it was as necessary to return immediately, that is, just at the appearance of day, before people were abroad, that they might escape observation.

Eustathius remarks, that the Phæacians were an unwarlike nation, or as it is expressed by a Phæacian,

Οὐ γὰρ φαίνεσσι μίλει βίος, ἔδει φάριττη,

and therefore they were afraid to teach any persons the way to their own country, by discovering the course of navigation to it ; for this reason they begin their voyage to Ithaca by night, land

Nor yet forgot old Ocean's dread supreme
The vengeance vow'd for eyeless Polypheme. 145

Ulysses without waking him, and return at the appearance of day-light, that they might not shew what course was to be steered to come to the Phæacian shores.

Plutarch in his treatise of Reading the Poets, tells us, that there is a tradition among the Tuscans, that Ulysses was naturally drowsy, and a person that could not easily be conversed with, by reason of that *sleepy* disposition. But perhaps this might be only artful in a man of so great wisdom, and so great disguise or dissimulation; he was slow to give answers, when he had no mind to give any at all: though indeed it must be confessed, that this tradition is countenanced by his behaviour in the *Odyssey*, or rather may be a story formed from it. His greatest calamities rise from his *sleeping*: when he was ready to land upon his own country by the favour of Æolus, he falls *asleep*, and his companions let loose a wind that bears him from it: he is *asleep* while they kill the oxen of Apollo; and here he *sleeps* while he is landed upon his own country. It might perhaps be this conduct in Homer, that gave Horace the hint to say,

“ — — Aliquando bonus dormitat Homerus.”

Implying, that when Homer was at a loss to bring any difficult matter to an issue, he immediately laid his hero *asleep*, and this salved all the difficulty; as in the above-mentioned instances.

Plutarch is of opinion, that this *sleep* of Ulysses was feigned; and that he made use of the pretence of a *natural infirmity*, to conceal the straights he was in at that time in his thoughts; being ashamed to dismiss the Phæacians without entertainment and gifts of hospitality, and afraid of being discovered by the Suitors, if he entertained such a multitude: therefore to avoid both these difficulties, he feigns a sleep while they land him, till they sail away.

Eustathius agrees with Plutarch in the main, and adds another reason why the Phæacians land Ulysses sleeping; namely, because they were ashamed to wake him, lest he should think they did it out of avarice, and expectation of a reward for bringing him to his own country.

Before the throne of mighty Jove he stood ;
And sought the secret counsels of the God.

I will only add, that there might be a natural reason for the sleep of Ulysses ; we are to remember that this is a voyage in the night, the season of repose : and his spirits having been long agitated and fatigued by his calamities, might upon his peace of mind at the return to his country, settle into a deep calmness and tranquillity, and so sink him into a deep sleep ; Homer himself seems to give this as a reason of it in the following lines :

Much danger, long and mighty toils he bore,
In storms by sea, and combats on the shore ;
All which soft sleep now banish'd from his breast,
Wrapt in a pleasing, deep, and death-like rest.

It must be allowed that the last line admirably paves the way for the following account ; and the Poet undoubtedly inserted it, to prevent our surprise at the manner of his being set on shore, by calling his sleep

— — a pleasing, deep, and death-like rest.

How far a wise man is obliged to resist the calls of nature, I leave to the discussion of philosophers ; those of sleep are no more to be resisted, than those of thirst or hunger. But yet I confess Ulysses yielded unseasonably, and the strong passion and love for his country that so fully possessed his soul, should have given him a few hours of vigilance, when he was ready to see it after an absence of almost twenty years. P.

Ver. 143.] He gave first,

And tugg'd their oars —.

This whole passage is not executed with sufficient exactness to the language of his author ; but, as no poetical beauties commend it, I shall content myself with referring the reader, who wishes an accurate insight into the original expression, to Mr. Cowper.

Ver. 144.] So Chapman :

— — — — — nor was the seas *Supreme*
Forgetful of his threats, *for Polypheme*
Bent at divine Ulysses.

Ver. 146.] Vicious rhymes. Thus ?

Yet still th' assent of sovereign Jove he sought,
And thus explor'd the Thunderer's secret thought.

Shall then no more, O Sire of Gods ! be mine
 The rights and honours of a pow'r divine ?
 Scorn'd ev'n by man, and (oh severe disgrace)
 By soft Phæacians, my degenerate race ! 151
 Against yon destin'd head in vain I swore,
 And menac'd vengeance, ere he reach'd his
 shore ;

To reach his natal shore was thy decree ;
 Mild I obey'd, for who shall war with thee ? 155
 Behold him landed, careless and asleep,
 From all th' eluded dangers of the deep !
 Lo where he lies, amidst a shining store
 Of brass, rich garments, and refulgent ore :
 And bears triumphant to his native isle - 160
 A prize more worth than Ilion's noble spoil.

To whom the Father of th' immortal pow'rs,
 Who swells the clouds, and gladdens earth with
 show'rs,

Ver. 150.] The botch in the parenthesis we owe eventually to Chapman, whose rhyme our translator was desirous of preserving :

— — — — in lineage of mine owne lov'd race.

Ver. 160.] I should prefer a more faithful couplet with Chapman's correcter rhymes, borrowed also by Ogilby :

Behold him now more copious wealth enjoy,
 Than safe return'd with all his spoils from Troy.

Ver. 163.] A new and agreeable variety is here given to the standing phrase of his author, " the *cloud-compelling* Jupiter : " but by the help of Chapman :

The *showre-dissolver* answerd.

Can mighty Neptune thus of man complain?
 Neptune, tremendous o'er the boundless main!
 Rever'd and awful ev'n in heav'n's abodes, 166
 Antient and great! a God above the Gods!
 If that low race offend thy pow'r divine,
 (Weak, daring creatures!) is not vengeance
 thine?

Go then, the guilty at thy will chastise. 170
 He said: the Shaker of the earth replies.

This then I doom; to fix the gallant ship
 A mark of vengeance on the sable deep:

Ver. 170.] Thus Ogilby:

These these I leave to pardon or chastize.

When thus the shaker of the earth replies.

Ver. 172. This then I doom; to fix the gallant ship

A mark of vengeance — —

And roots her down, an everlasting rock.]

I refer the reader to the eighth book of the Odyssey, for a further account of this transformation. Scaliger condemns it, *Ulyssis navis in saxum mutatur a Neptuno, ut immortalem faciat, quem odio habere debuit*. But will it not be an answer to say, that it is an immortal monument of the vengeance and power of Neptune, and that whenever the story of the vessel was mentioned, the punishment likewise must be remembered in honour of that Deity? Some are of opinion, that it is a physical allegory, and that Homer delivers the opinion of the antients concerning the transmutation of one species into another, as wood into stone, by water, that is, by Neptune, the God of it; according to those lines of Ovid,

“Flumen habent Cicones, quod potum saxea reddit

“Viscera, quod tactis inducit marmora rebus.”

But perhaps this is only one of those marvellous fictions written after the taste of antiquity, which delighted in wonders, and

To warn the thoughtless self-confiding train,
No more unlicens'd thus to brave the man. 175

which the nature of epick poetry allows. "The marvellous (says Aristotle in his Poeticks) ought to take place in tragedy, but much more in the epick, in which it proceeds even to the extravagant; for the marvellous is always agreeable, and a proof of it is, that those who relate any thing, generally add something to the truth of it, that it may better please those who hear it. Homer (continues he) is the man who has given the best instructions to other Poets how to tell lies agreeably." Horace is of the same opinion.

"Atque ita mentitur, sic veris falsa remiscet,

"Primo ne medium, medio ne descrepet imum."

However, we must not think that Aristotle advises Poets to put things evidently false and impossible into their Poems, or gives them licence to run out into wildness; he only means (as Monsieur Dacier observes) that the wonderful should exceed the probable, but not destroy it; and this will be effected if the Poet has the address to prepare the reader, and to lead him by a probable train of things that depend on miracle, to the miracle itself, and reconcile him to it by degrees, so that his reason does not perceive, at least is not shocked at the illusion: thus for instance, Homer puts this transformation into the hands of a Deity; he prepares us for it in the eighth book, he gives us the reason of the transformation; namely, the anger of Neptune; and at last he brings in Jupiter assenting to it. This is the method Homer takes to reconcile it to probability. Virgil undoubtedly thought it a beauty; for, after Homer's example, he gives us a transformation of the ships of Æneas into Sea-nymphs.

I have already remarked from Bossu, that such miracles as these ought not to be too frequent in an epick poem; all the machines that require divine probability ought to be so detached from the action of the poem, that they may be retrenched from it, without destroying the action: those that are essential to the action, ought to be founded upon human probability. Thus it

Full in their port a shady hill shall rise,
 If such thy will.—We will it, Jove replies.
 Ev'n when with transport black'ning all the strand,
 The swarming people hail their ship to land,
 Fix her for ever, a memorial stone: 180
 Still let her seem to sail, and seem alone;
 The trembling crouds shall see the sudden shade
 Of whelming mountains overhang their head!

With that the God whose earthquakes rock
 the ground,

Fierce to Phæacia crost the vast profound. 185
 Swift as a swallow sweeps the liquid way,
 The winged pinnace shot along the sea.
 The God arrests her with a sudden stroke,
 And roots her down an everlasting rock.

we take away this transformation, there is no chasm; and it in no way affects the integrity of the action. P.

These poor rhymes are perpetually found in his predecessors.—Compare book viii. ver. 619.

Ver. 184.] I have elsewhere noted this interpretation of the Greek epithet—*earth-shaker*—to be improper. Thus?

With that, the God, whose billows shake the shore,
 Fierce o'er the seas his course to Scheria bore.

Ver. 186.] This *simile* is unauthorized by his original, and the sense of the period is wrongly stated. Dacier's strong expressions might suggest the comparison to our translator: "*Ce vaisseau, qui fendoit les ondes avec une merveilleuse legereté.*" Thus?

There Neptune stays; and soon his eyes survey
 The gliding vessel skim the yielding way.

Ver. 188.] Or, more faithfully, and with a blameless rhyme:
His hand arrests her with a sudden shock.

Aghast the Scherians stand in deep surprise; 190
 All press to speak, all question with their eyes.
 What hands unseen the rapid bark restrain!
 And yet it swims, or seems to swim, the
 main!

Thus they, unconscious of the deed divine :
 'Till great Alcinous rising own'd the sign. 195
 Behold the long predestin'd day ! (he cries)
 Oh certain faith of antient prophecies !
 These ears have heard my royal sire disclose
 A dreadful story, big with future woes ;
 How mov'd with wrath, that careless we convey
 Promiscuous ev'ry guest to ev'ry bay, 201
 Stern Neptune rag'd ; and how by his com-
 mand

Firm rooted in the surge a ship should stand ;
 (A monument of wrath) and mound on mound
 Shou'd hide our walls, or whelm beneath the
 ground. 205

The fates have follow'd as declar'd the seer.
 Be humbled, nations ! and your monarch hear.
 No more unlicens'd brave the deeps, no more
 With ev'ry stranger pass from shore to shore ;

Ver. 190.] Thus, more fully to his author :
The God departs : the Scherians in surprise.

Ver. 193.] Or, with more fidelity :
Full as it sail'd conspicuous on the main.

On angry Neptune now for mercy call: 210
To his high name let twelve black oxen fall.

So may the God reverse his purpos'd will,
Nor o'er our city hang the dreadful hill.

The monarch spoke: they trembled and
obey'd,

Forth on the sands the victim oxen led: 215

Ver. 211.] His author and predecessors prescribe,

— — — — let twelve *choice* oxen fall].

Ver. 212. *So may the God reverse his purpos'd will.*] This agrees with what Homer writes in a former part of the Odyssey.

— — *επειὶ δὲ καὶ θεοὶ αὐτοὶ.*

That the Gods themselves may be prevailed upon to change their anger by prayer: a sentiment agreeable to true religion. Homer does not tell us that the last denunciation of covering the town with a mountain, was fulfilled: it is probable that it was averted by the piety of Alcinous. But (as Eustathius observes) it was artful in the Poet to leave this point doubtful, to avoid detection in deviating from true history; for should posterity enquire where this land of the Phæacians lay, it would be found to be Corfu of the Venetians, and not covered with any mountain; but should this city have happened to have been utterly abolished by time, and so lost to posterity, it would have agreed with the relation of Homer, who leaves room to suppose it destroyed by Neptune. But how could Neptune be said to cover it with a mountain? Had not an inundation been more suitable to the God of the Ocean? Neptune is called *ινερειανθεος*, and *ινερειχθεος*, or the *earth-shaker*: earthquakes were supposed to be occasioned by the ocean, or waters concealed in the caverns of the ground; and consequently Neptune may tumble a mountain upon this city of the Phæacians. P.

Ver. 214.] The rhymes of this couplet are not to be commended, and the whole paragraph is given with unnecessary dilatation. It might be contracted thus:

The gather'd tribes before the altars stand,
 And chiefs and rulers a majestick band,
 The king of Ocean all the tribes implore ;
 The blazing altars redden all the shore.

Meanwhile Ulysses in his country lay, 220
 Releas'd from sleep, and round him might
 survey

The solitary shore, and rolling sea.
 Yet had his mind thro' tedious absence lost
 The dear remembrance of his native coast.
 Besides, Minerva, to secure her care, 225
 Diffus'd around a veil of thicken'd air :

*The monarch spake ; they trembled and obey'd :
 The chiefs and rulers to king Neptune pray'd.
 While slaughter'd victims load th' empurpled strand ;
 And gather'd tribes around their altar stand.*

Ver. 220.] These are *three* poor verses indeed, both for rhyme and similarity to their model. The following effort is more faithful :

Meanwhile, divine Ulysses, left alone,
 Wak'd on his native land, to him unknown.

Ver. 225. *Besides, Minerva, to secure her care,
 Diffus'd around a veil of thicken'd air.*]

The meaning of this whole passage is probably no more than that Ulysses by his long absence had forgot the face of his own country ; the woods by almost twenty years growth had a different appearance ; and the publick roads were altered by so great a length of time. How then should Ulysses come to the knowledge of the place ? He goes to a shepherd, and by telling him a plausible story, draws it from him. This artifice is the Minerva that gives him information. By the *veil of thicken'd air* is meant, that Ulysses, to accomplish his re-establishment, took upon him a disguise, and concealed himself from the Ithacans ;

For so the Gods ordain'd to keep unseen
 His royal person from his friends and queen ;
 'Till the proud Suitors for their crimes afford
 An ample vengeance to their injur'd lord. 230

and this too being the dictate of wisdom, Homer ascribes it to Pallas.

The words of the original are,

— — "Ὀφρά μιν αὐτὸν
 ἄγνωστοι τεύξιντο — —

which are usually applied by interpreters to Ulysses, and mean that the Goddess disguised him with this veil, that no one might know him. Dacier is of opinion that ἄγνωστος ought to be used actively; that is, the Goddess acted thus to make him *unknown* where he was, not *unknown* to the people; for that this was the effect of the veil, appears from the removal of it; for immediately upon the dispersion,

The king with joy confess'd his place of birth.

That the word ἄγνωστος will bear an active signification, she proves from the scholiast upon Oedipus of Sophocles. But perhaps the context will not permit this interpretation, though we should allow that the word ἄγνωστος will bear it. The passage runs thus: Pallas cast round a veil of air, that she might make him *unknown*, that she might instruct him, and that his wife and friends might not know him; for thus Homer interprets ἄγνωστος in the very next line, μὴ γνοῖν ἀλοχόν. It is therefore probable, that this veil had a double effect, both to render Ulysses unknown to the country, and the country to Ulysses. I am persuaded that this is the true meaning of ἄγνωστος, from the usage of it in this very book of the Odyssey.

Ἄλλ', ἄγε, σ' ἄγνωστοι τεύξω πάντας βροτοῖσι.

Here it can possibly signify nothing, but *I will render thee unknown to all mankind*; it is therefore probable, that in both places it bears the same signification. P.

[Ver. 230.] It was first given, and, I think, better:

— — — — — to her injur'd lord.

Now all the land another prospect bore,
 Another port appear'd, another shore,
 And long-continu'd ways, and winding floods,
 And unknown mountains, crown'd with unknown
 woods.

Pensive and slow, with sudden grief oppress 233
 The king arose, and beat his careful breast,
 Cast a long look o'er all the coast and main,
 And sought, around, his native realm in vain :
 Then with erected eyes stood fix'd in woe,
 And as he spoke, the tears began to flow. 240

Ye Gods! (he cry'd) upon what barren coast
 In what new region is Ulysses tost ?
 Possess'd by wild barbarians, fierce in arms ?
 Or men, whose bosom tender pity warms ?
 Where shall this treasure now in safety lie ? 245
 And whither, whither its sad owner fly ?
 Ah why did I Alcinous' grace implore ?
 Ah why forsake Phæacia's happy shore ?
 Some juster prince perhaps had entertain'd,
 And safe restor'd me to my native land. 250
 Is this the promis'd, long expected coast,
 And this the faith Phæacia's rulers boast ?

Ver. 249.] 'The wretched rhyme may be supplanted, thus,
 with more exactness :

Some *other* prince *might kindly entertain,*
 And safe *restore* me to my *realms again.*

The latter part of this soliloquy is meanly and negligently
 translated, as the reader will acknowledge.

Oh righteous Gods ! of all the great, how few
 Are just to heav'n, and to their promise true !
 But he, the Pow'r to whose all-seeing eyes 255
 The deeds of men appear without disguise,
 'Tis his alone t' avenge the wrongs I bear :
 For still th' oppress'd are his peculiar care.
 To count these presents, and from thence to
 prove

Their faith, is mine : the rest belongs to Jove. 260

Then on the sands he rang'd his wealthy store,
 The gold, the vests, the tripods, number'd o'er :
 All these he found, but still in errour lost
 Disconsolate he wanders on the coast,

Ver. 262. *The gold, the vests, the tripods, number'd o'er.*] The conduct of Ulysses in numbering his effects, has been censured by some Criticks as avaricious : but we find him vindicated by Plutarch in his treatise of *Reading the Poets* : “ If (says that author) Ulysses finding himself in a solitary place, and ignorant of the country, and having no security even for his own person, is nevertheless chiefly solicitous for his effects, lest any part might have been stolen ; his covetousness is really to be pitied and detested. But this is not the case : he counts his goods merely to prove the fidelity of the Phæacians, and to gather from it, whether they had landed him upon his own country ; for it was not probable that they would expose him in a strange region, and leave his goods untouched, and by consequence reap no advantage from their dishonesty : this therefore was a proper test, from which to discover, if he was in his own country, and he deserved commendation for his wisdom in that action.” P.

Ver. 263.] Thus, more faithfully :

All these he found entire ; but still a sigh

His bosom heav'd, still pour'd each downcast eye

Sighs for his country, and laments again 265
 'To the deaf rocks, and hoarse resounding main.
 When lo! the guardian Goddess of the wise,
 Celestial Pallas, stood before his eyes ;
 In show a youthful swain, of form divine,
 Who seem'd descended from some princely line,
 A graceful robe her slender body drest, 271
 Around her shoulders flew the waving vest,
 Her decent hand a shining jav'lin bore,
 And painted sandals on her feet she wore.
 To whom the king. Whoe'er of human race 275
 Thou art, that wander'st in this desert place !
 With joy to thee, as to some God, I bend,
 To thee my treasures and myself commend.
 O tell a wretch in exile doom'd to stray,
 What air I breathe, what country I survey ? 280
 The fruitful continent's extreamest bound,
 Or some fair isle which Neptune's arms sur-
 round ?

From what fair clime (said she) remote from
 fame,
 Arriv'st thou here a stranger to our name ?

Incessant sorrows, for his native laud :
 Slow creeping o'er the loud-resounding strand !

Ver. 275.] His author should have been given more fully
 here. Thus ?

The king went up, enraptur'd at the view ;
 Straight from his lips these eager accents flew.
 Dear friendly youth ! whoe'er of human race.—

Thou seest an island, not to those unknown 285
 Whose hills are brighten'd by the rising sun,
 Nor those that plac'd beneath his utmost reign
 Behold him sinking in the western main.
 The rugged soil allows no level space
 For flying chariots, or the rapid race; 290
 Yet not ungrateful to the peasant's pain,
 Suffices fulness to the swelling grain:
 The loaded trees their various fruits produce,
 And clust'ring grapes afford a gen'rous juice:

Ver. 286.] Miserable rhymes! Thus?

Where Sol first blazes from his golden throne:

or,

Where Phæbus rises on his golden throne.

The rest of the speech is finely done, though diffusely.

Ver. 293. *The loaded trees their various fruits produce.*] Nothing is more notorious than that an epick writer ought to give importance and grandeur to his action as much as possible in every circumstance; here the Poet takes an opportunity to set the country of Ulysses in the most advantageous light, and shews that it was a prize worth the contest, and all the labour which Ulysses bestows to regain it. Statius is very faulty in this particular; he declaims against the designs he ascribes to his heroes, he debases his own subject, and shews that the great labour he puts upon them was ill employed for so wretched and pitiful a kingdom as that of Thebes. *Thebaid*, lib. i.

“ — — Bellum est de paupere regno.”

But Ulysses was not king of Ithaca alone, but of Zacynthus, and Cephalenia, and the neighbouring islands. This appears from the second book of the *Iliad*, where he leads his subjects to the walls of Troy.

With those whom Cephalenia's isle inclos'd,
 Or till'd their fields along the coast oppos'd,

Woods crown our mountains, and in ev'ry
grove 295

The bounding goats and frisking heifers rove :
Soft rains and kindly dews refresh the field,
And rising springs eternal verdure yield.
Ev'n to those shores is Ithaca renown'd, 299
Where Troy's majestic ruins strow the ground.

Or where fair Ithāca o'erlooks the floods,
Where high Neritos shakes his waving woods,
Where Ægilipa's rugged sides are seen,
Crocylia rocky, and Zacynthus green.

It is true that Ithaca contains little more than fifty miles in circuit, now called Val de compare ; Cephalenia is larger, and is one hundred and sixty miles in circumference : Zacynthus, now Zant, is in circuit about sixty miles, unspeakably fruitful, says Sandys, producing the best oil in the world, and excellent strong wines ; but the chief riches of the island consist in Corinths, which the inhabitants of Zant have in such quantities that they know not what to do with them ; for besides private gains, amounting to fifteen hundred thousand zechins, they yearly pay forty-eight thousand dollars for customs and other duties. It is impossible so little a portion of earth should be more beneficial.

This observation is necessary to shew the value of Ulysses's dominions, and that the subject of the *Odyssey* is not trivial and unimportant ; it is likewise of use to convince us, that the domestick cares and concerns of Telemachus, proceeded not from meanness, but from the manners of the age ; when pomp and luxury had not yet found countenance from princes ; and that when we see Eumæus, who has the charge of Ulysses's hogs, we are not to suppose him a person of low rank and fortunes, but an officer of state and trust : the riches of those ages consisting in flocks and herds, in swine and oxen. P.

Ver. 299. *Ev'n to those shores is Ithaca renown'd.*] Nothing can more raise our esteem of the judgment of Homer, than such

At this, the chief with transport was possest,
 His panting heart exulted in his breast ;
 Yet well dissembling his untimely joys,
 And veiling truth in plausible disguise,
 Thus, with an air sincere, in fiction bold, 305
 His ready tale th' inventive hero told.

Oft have I heard in Crete, this island's name ;
 For 'twas from Crete my native soil I came,
 Self-banish'd thence. I sail'd before the wind,
 And left my children and my friends behind.
 From fierce Idomeneus' revenge I flew, 311
 Whose son, the swift Orsilochus, I slew :

strokes of art. Here he introduces Minerva to let Ulysses into the knowledge of his country : How does she do this ? She geographically describes it to him ; so that he must almost know it by the description : but still she suppresses the name, and this keeps him in a pleasing suspense ; he attends to every syllable to hear her name Ithaca, which she still defers, to continue his doubts and hopes, and at last, in the very close of her speech, she indirectly mentions it. This discovery, in my judgment, is carried on with great address, and cannot fail of awakening the curiosity of the reader ; and I wonder how it could escape the observation of all the commentators upon the Odyssey. P.

Ver. 301.] This line is prosaic, and the rhymes of the next couplet are not correctly just.

Ver. 304.] With an eye, perhaps, on Chapman :
 — — — — — therefore he bestow'd

A veil on Truth.

Ver. 311. *From fierce Idomeneus' revenge I flew,
 Whose son, the swift Orsilochus, I slew.]*

Eustathius observes, that this relation is not consonant to antient histories, but invented to make the disguised Ulysses more acceptable to the Suitors, should he be brought before them. For

With brutal force he seiz'd my Trojan prey,
(Due to the toils of many a bloody day)

this person whom they could not know to be Ulysses, could not fail of finding favour with them, having slain the son of Idomeneus the friend of Ulysses : and though it be not recorded by the antients, yet it may be conjectured, that Orsilochus was thus slain, though not by Ulysses. If the death of Orsilochus was a story that made a noise in the world about that time, it was very artful in Ulysses to make use of it, to gain credit with this seeming Ithacan ; for he relating the fact truly, might justly be believed to speak truly when he named himself the author of it, and consequently avoid all suspicion of being Ulysses. It is observable that Ulysses is very circumstantial in his story ; he relates the time, the place, the manner, and the reason of his killing Orsilochus : this is done to give the story a greater air of truth ; for it seems almost impossible that so many circumstances could be invented in a moment, and so well laid together as not to discover their own falsity. What he says concerning the Phæacians leaving his effects entire without any damage, is not spoken (as Eustathius observes) in vain : he extols the fidelity of the Phæacians, as an example to be imitated by this seeming Ithacensian, and makes it an argument that he should practise the same integrity, in not offering violence or fraud to his effects or person.

It is true, the manner of the death of Orsilochus is liable to some objection, as it was executed clandestinely, and not heroically, as might be expected from the valour of Ulysses : but if it was a truth that Orsilochus was killed in that manner, Ulysses could not falsify the story : but in reality he is no way concerned in it ; for he speaks in the character of a Cretan, not in the person of Ulysses. P.

Ver. 312.] After this verse much of his author is omitted ; and the following portion has nothing in this version, but the two couplets under our eyes, to represent it :

— — — — — who in spacious Crete
In rapid foot excell'd all men of skill :
He thought to rob me of my Trojan spoils,

Unseen I' scap'd ; and favour'd by the night 315
In a Phœnician vessel took my flight,

For which my mind so many woes endur'd,
Conflicts with dreadful waves and fights of men.
At Troy I serv'd not for the pleasure sole
Of that man's sire, but was myself a chief.
Him, from the fields returning, with my spear
I smote, as ambush'd with a friend I lay
By the way-side. Night then o'erspread the heavens ;
By him, by all unseen, I reft his life.
That instant my sharp steel had stretch'd him dead,
A ship I sought, and with entreaties won,
And soothing presents, a Phœniciau crew.

And the reader will easily discover, that the passage would fall into rhyme with ease ; but such trouble were vain and frivolous with simple narrative, except to one professedly engaged in the work. There is much imperfection in the remainder of the speech.

Ver. 316. *In a Phœnician vessel took my flight.*] The whole story of the voyages of Ulysses is related differently by Dictys Cretensis, in his History of the War of Troy : I will transcribe it, if not as a truth, yet as a curiosity.

" About this time Ulysses arrived at Crete with two vessels
" hired of the Phœnicians : for Telamon, enraged for the death
" of his son Ajax, had seized upon all that belonged to Ulysses
" and his companions, and he himself was with difficulty set at
" liberty. While he was in Crete, Idomeneus asked him how
" he fell into such great calamities ; to whom he recounted all
" his adventures. He told him, that after his departure from
" Troy he made an incursion upon Ismarus of the Ciconians,
" and there got great booty ; then touching upon the coast of
" the Lotophagi, he met with ill success, and sailed away to
" Sicily ; there Cyclops and Læstrigon, two brothers, used him
" barbarously ; and at length he lost most of his companions
" through the cruelty of Polypheme and Antiphates, the sons of
" Cyclops and Læstrigon ; but being afterwards received into
" favour by Polypheme, his companions attempted to carry off

For Pyle or Elis bound : but tempests tost
And raging billows drove us on your coast.

“ Arene, the king’s daughter, who was fallen in love with El-
“ penor, one of his associates ; but the affair being discovered,
“ and Ulysses dismissed, he sailed away by the Æolian islands,
“ and came to Circe and Calypso, who were both queens of two
“ isles ; there his companions wasted some time in dalliance and
“ pleasures : thence he sailed to a people that were famed for
“ magical incantations, to learn his future fortunes. He
“ escaped the rocks of the Sirens, Scylla and Charybdis, though
“ he there lost many of his companions ; then he fell into the
“ hands of Phœnician rovers, who spared him ; and afterwards
“ coming to Crete, he was dismissed by Idomeneus with two
“ vessels, and arrived at the coast of Alcinous, who being pre-
“ vailed upon by the glory of his name, entertained him cour-
“ teously : from him he learned that Penelope was addressed by
“ thirty princes ; upon this, with much intreaty, he persuaded
“ Alcinous to undertake a voyage to re-establish him in his ter-
“ ritories ; they set sail together, and concealing themselves
“ with Telemachus till all things were concerted, they led their
“ friends to the palace, and slew the Suitors oppressed with
“ sleep and drowsiness.”

The difference between the Poet and the Historian lies chiefly in what is here said of the death of Orsilochus ; Dictys tells us, that Ulysses was entertained like a friend by Idomeneus, and Homer writes that he slew his son ; now Idomeneus cannot be supposed to have favoured the murderer of his son : but this is no objection, if we consider that Ulysses speaks not as Ulysses, but in a personated character, and therefore Orsilochus must be judged to have fallen by the hand of the person whose character Ulysses assumes ; that is, by a Cretan, and not Ulysses.

Dictys is supposed to have served under this Idomeneus, and to have wrote an History of the Trojan War in Phœnician characters ; and Tzetzes tells us, that Homer formed his poem upon his plan ; but the history now extant, published by Mrs. Le Feyre, is a counterfeit ; so that what I have here translated, is

In dead of night an unknown port we gain'd,
 Spent with fatigue, and slept secure on land. 320
 But ere the rosy morn renew'd the day,
 While in th' embrace of pleasing sleep I lay,
 Sudden, invited by auspicious gales,
 They land my goods, and hoist their flying sails.
 Abandon'd here, my fortune I deplore, 325
 A hapless exile on a foreign shore.

Thus while he spoke, the blue-ey'd maid
 began

With pleasing smiles to view the God-like man :
 Then chang'd her ' form : and now, divinely
 bright,

Jove's heav'nly daughter stood confess'd to sight.
 Like a fair virgin in her beauty's bloom, 331
 Skill'd in th' illustrious labours of the loom.

O still the same Ulysses ! she rejoind'd, }
 In useful craft successfully refin'd ! }
 Artful in speech, in action, and in mind ! 335 }
 Suffic'd it not, that thy long labours past
 Secure thou seest thy native shore at last ?
 But this to me ? who, like thyself, excell
 In arts of counsel, and dissembling well.

inserted not as an authority, but as the opinion of an unknown
 writer ; and I lay no other weight upon it. P.

Ver. 321.] This line is added by the translator.

Ver. 338. — — *who, like thyself, excell*

In arts of counsel, and dissembling well.]

It has been objected against Homer, that he gives a degree of

To me, whose wit exceeds the pow'rs divine, 340
No less than mortals are surpass'd by thine.

Know'st thou not me? who made thy life my care,
Thro' ten years wand'ring, and thro' ten years
war;

Who taught thee arts, Alcinous to persuade,
To raise his wonder, and engage his aid: 345

dissimulation to his hero, unworthy of a brave man, and an ingenuous disposition: here we have a full vindication of Ulysses, from the mouth of the Goddess of Wisdom; he uses only a prudent dissimulation; he is *ἀσχιμένος*, which we may almost literally render, *master of a great presence of mind*: that is, upon every emergency he finds an immediate resource to extricate himself from it. If his dissimulation had been vicious, it would have been an absurdity to have introduced Minerva praising and recommending it; on the contrary, all disguise which consists with innocence and prudence, is so far from being mean, that it really is a praise to a person who uses it. I speak not of common life, or as if men should always act under a mask, and in disguise; that indeed betrays design and insincerity: I only recommend it as an instance how men should behave in the article of danger, when it is as reputable to elude an enemy as to defeat one.

— — “*Dolus an virtus quis in hoste requirit.*”

This is the character of Ulysses, who uses only such artifice as is suggested by Wisdom, such as turns to his benefit in all extremities, such as Minerva may boast to practise without a rival among the Gods, as much as Ulysses among mankind. In short, this dissimulation in war may be called stratagem and conduct, in other exigencies address and dexterity; nor is Ulysses criminal, but artful. P.

Ver. 342.] Thus, with more fidelity and a legitimate rhyme;
Nor knew'st me Pallas, thy unvaried friend;
Who in all toils with guardian care attend.

Ver. 344.] His original says only,
Who gave thee grace in all Phæacia's eyes;

And now appear, thy treasures to protect,
Conceal thy person, thy designs direct,
And tell what more thou must from Fate
expect.

Domestick woes far heavier to be born !
The pride of fools, and slaves insulting scorn. 350
But thou be silent, nor reveal thy state ;
Yield to the force of unresisted fate,
And bear unmov'd the wrongs of base mankind,
'The last, and hardest, conquest of the mind.

Goddess of Wisdom ! Ithacus replies, 355
He who discerns thee must be truly wise,
So seldom view'd, and ever in disguise !
When the bold Argives led their warring pow'rs,
Against proud Ilion's well defended tow'rs ;
Ulysses was thy care, celestial maid ; 360
Grac'd with thy sight, and favour'd with thy aid.
But when the Trojan piles in ashes lay,
And bound for Greece we plough'd the wat'ry
way ;

Our fleet dispers'd and driv'n from coast to coast,
Thy sacred presence from that hour I lost : 365

so that our translator might probably glance on Dacier : " Qui
" vous a rendu si agréable aux yeux des Pheaciens, que vous en
" avez reçu toutes sortes d'assistances !"

Ver. 361.] So Chapman:

I have been often with *thy* presence grac't.

Ver. 365.] The rhyme might be thus consulted:

No sacred succour from that hour I boast.

'Till I beheld thy radiant form once more,
 And heard thy counsels on Phæacia's shore.
 But, by th' almighty author of thy race,
 Tell me, oh tell, is this my native place?
 For much I fear, long tracts of land and sea 370
 Divide this coast from distant Ithaca;
 The sweet delusion kindly you impose,
 To soothe my hopes, and mitigate my woes.

Thus he. The blue-ey'd Goddess thus replies.
 How prone to doubt, how cautious are the
 wise ! 375

Ver. 366.] Better, perhaps, and with more conformity to his author :

*'Till late I view'd thy radiant form once more,
 Cheer'd by thy counsels on Phæacia's shore :*

Ver. 368.] So Chapman :

Now then, even by the author of thy birth :

Homer says only,

Now by thy sire thy knees I beg.

Ver. 369. *Tell me, oh tell, is this my native place ?*] It may appear somewhat extraordinary that Ulysses should not believe Minerva, who had already assured him that he was landed in his own country : but two answers may be given to this objection, and his doubts may be ascribed to his having lost the knowledge of it through his long absence, for that is the veil which is cast before his eyes ; or to the nature of man in general, who when he desires any thing vehemently, scarce believes himself in the possession of it, even while he possesses it. Nothing is more frequent than such expressions upon the theatre, and in the transport of an unexpected happiness, we are apt to think it a delusion ; from hence the fears of Ulysses arise, and they are to be imputed to his vehement love of his country, not to his unbelief. P.

Ver. 371.] Or, with a view to the rhyme :

Divide the coast of Ithaca from me.

Who, vers'd in fortune, fear the flatt'ring show,
 And taste not half the bliss the Gods bestow.
 The more shall Pallas aid thy just desires,
 And guard the wisdom which her self inspires.
 Others, long absent from their native place, 380
 Straight seek their home, and fly with eager
 pace
 To their wives arms, and children's dear em-
 brace.

Not thus Ulysses : he decrees to prove
 His subjects faith, and queen's suspected love ;
 Who mourn'd her lord twice ten revolving
 years, 385
 And wastes the days in grief, the nights in tears.
 But Pallas knew (thy friends and navy lost,)
 Once more 'twas giv'n thee to behold thy coast :

Ver. 377.] There is nothing in his author resembling this. Chapman, I presume, might occasion this interpolation, though I do not profess to understand the passage, which might impel our translator to such addition :

And therefore, have no more the power, to see
 Fraile life more plagu'd with infelicitie.

Ver. 385.] Why he should have written *mourn'd* rather than *mourns*, I cannot devise. The following lines are much closer to the original :

Who, pining still, at home her station keeps ;
 By night, by day, her eyes in sorrow steep.

Ver. 387.] Improper rhymes. Thus?

But, all thy comrades lost, thyself I knew
 Design'd the long lost Ithaca to view.

Yet how could I with adverse fate engage,
 And mighty Neptune's unrelenting rage? 390
 Now lift thy longing eyes, while I restore
 The pleasing prospect of thy native shore.
 Behold the port of Phorcys! fenc'd around
 With rocky mountains, and with olives crown'd.
 Behold the gloomy grot! whose cool recess 395
 Delights the Nereids of the neighb'ring seas:
 Whose now-neglected altars, in thy reign,
 Blush'd with the blood of sheep and oxen slain.
 Behold! where Neritus the clouds divides,
 And shakes the waving forests on his sides. 400
 So spake the Goddess, and the prospect
 clear'd,
 The mists dispers'd, and all the coast appear'd.

Ver. 389.] He seems to have glanced on Ogilby:

But not against my uncle durst *engage*,
 Whose bosom burns with *unextinguish'd rage*.

And here our translator omits, after Ogilby, a portion of his author, which may be thus exhibited:

Thy hand presumptuous o'er his offspring's sight
 Shed the dire gloom of everlasting night.

Ver. 393.] Compare verse 122 of this book.

Ver. 394.] Thus Ogilby:

Crown'd with a spreading olive, like a wood.

Ver. 400.] Chapman renders:

Here mount Nerytus *shakes* his curled tresse
 Of shady woods:

from whom, or Ogilby, he derived his vicious accent of the *proper* name. Homer's verse is this:

This is mount Neritus, in robes of wood.

The king with joy confess'd his place of birth,
 And on his knees salutes his mother earth :
 Then with his suppliant hands upheld in air, 405
 Thus to the sea-green sisters sends his pray'r.

All hail ! Ye virgin daughters of the main !
 Ye streams, beyond my hopes beheld again !
 To you once more your own Ulysses bows ;
 Attend his transports, and receive his vows ! 410
 If Jove prolong my days, and Pallas crown
 The growing virtues of my youthful son,
 To you shall rites divine be ever paid,
 And grateful off'rings on your altars laid. 414

Thus then Minerva. From that anxious breast
 Dismiss those cares, and leave to heav'n the rest.
 Our task be now thy treasur'd stores to save,
 Deep in the close recesses of the cave :

Ver. 405.] Write rather, to banish an ungrammatical formation,

— — — — — *uprais'd* in air.

Ver. 408.] That exception, lately made, extends to this verse also: nor is the sense faithful. Thus ?

Ye Naiad Nymphs ! sweet objects of my love !

Seen all unhop'd for ; progeny of Jove !

Ver. 411.] The following substitution has a rhyme somewhat more correct, and greater fidelity ; but no more can be said in its favour :

If Jove prolong my days, and Pallas rear
 To his full growth of virtue my lov'd heir —.

Ver. 417.] Thus Hobbes :

But come, let's now see how your goods to save

Now presently. 'Twere well that they were laid

Within some rock at bottom of the cave :

Then future means consult—she spoke, and trod
 The shady grot, that brighten'd with the God.
 The closest caverns of the grot she sought ; 421
 The gold, the brass, the robes, Ulysses brought ;
 These in the secret gloom the chief dispos'd ;
 The entrance with a rock the Goddess clos'd.

Now, seated in the olive's sacred shade, 422
 Confer the hero and the martial Maid.
 The Goddess of the azure eyes began :
 Son of Laertes ! much-experienc'd man !
 The suitor-train thy early'st care demand,
 Of that luxurious race to rid the land : 430
 Three years thy house their lawless rule has
 seen,

And proud addresses to the matchless queen.
 But she thy absence mourns from day to day,
 And inly bleeds, and silent wastes away :
 Elusive of the bridal hour, she gives 435
 Fond hopes to all, and all with hopes deceives.

from Chapman, perhaps, below :

Thus entred she the light-excluding cave ;
 And through it sought some inmost nooke to ~~see~~
 The gold, the great brasse, and robes richly wrought,
 Given to Ulysses. All which in he *brought*.

Ver. 420.] The lively and agreeable thought, in the latter part of the verse, is due to the translator only.

Ver. 430.] Thus, more conformably to his author's language :
 That shameless race must feel th' avenging hand.

Ver. 434.] Rather, perhaps,

— — — — — and wastes *in tears* away.

Ver. 435.] The rhyme is imperfect. The following couplet

To this Ulysses. Oh celestial maid !
 Prais'd be thy counsel, and thy timely aid :
 Else had I seen my native walls in vain,
 Like great Atrides, just restor'd and slain. 440
 Vouchsafe the means of vengeance to debate,
 And plan with all thy arts the scene of fate.
 Then, then be present, and my soul inspire,
 As when we wrapt Troy's heav'n-built walls in
 fire.

Tho' leagu'd against me hundred heroes stand,
 Hundreds shall fall, if Pallas aid my hand. 446

does not fail in this respect, and is much more faithful to
 Homer's sense :

Fond hopes to all she gives, to all she sends
 Fair words ; elsewhere her heart, her purpose, bends.

Ver. 440.] Or thus ?

Returning, like Atrides, to be slain.

Ver. 444.] Homer says,

As when we loost the battlements of Troy :
 so that our Poet might have his eye on Chapman :

— — — — as when th' Iliion towres

We tore in cinders.

Ver. 445. *Tho' leagu'd against me hundreds, &c.*] Nothing is
 more judicious than this conduct in Homer ; the whole number
 of Suitors are to be slain by a few hands, which might shock our
 reason if it were related suddenly, without any preparation to
 shew us the probability of it : this is the intent of Homer in this
 and various other places of the Odyssey : he softens the relation,
 and reconciles us to it by such insertions, before he describes that
 great event. The antients (says Eustathius) would not here allow
 Ulysses to speak hyperbolically ; he is that hero whom we have
 already seen in the Iliad resist whole bands of Trojans, when the
 Greeks were repulsed, where he slew numbers of enemies and

She answer'd : In the dreadful day of fight
 Know I am with thee, strong in all my might.
 If thou but equal to thyself be found,
 What gasping numbers then shall press the
 ground ! 450

What human victims stain the feastful floor !
 How wide the pavements float with guilty gore !
 It fits thee now to wear a dark disguise,
 And secret walk, unknown to mortal eyes.
 For this my hand shall wither ev'ry grace, 455
 And ev'ry elegance of form and face,
 O'er thy smooth skin a bark of wrinkles spread,
 Turn hoar the auburn honours of thy head,
 Disfigure ev'ry limb with coarse attire,
 And in thy eyes extinguish all the fire ; 460

sustained their assaults till he was disengaged by Ajax. Besides, there is an excellent moral in what Ulysses speaks ; it contains this certain truth, (adds Dacier) that a man assisted by heaven, has not only nothing to fear, but is assured to triumph over all the united powers of mankind. P.

Ver. 451.] Thus Ogilby:

.. And make no doubt, we shall with brains and gore,
 Of those devour thee, stain thy palace floor.

Ver. 452. *How wide the pavements float with guilty gore !*] The words in the Greek are ἀσπίλος ἕδρας, which Eustathius imagines to signify the land of Ithaca ; for the hall even of a palace is too narrow to be stiled *immense* or ἀσπίλος. But this contradicts the matter of fact, as appears from the place where the Suitors were slain, which was not in the fields of Ithaca, but in the palace of Ulysses : ἀσπίλος really signifies large or spacious ; and a palace that could entertain at one time so great a number of Suitors might be called vast or ἀσπίλος, which Hesychius interprets by λίαν πολλὸς, μέγας. Dacier. P.

Add all the wants and the decays of life,
 Estrange thee from thy own, thy son, thy wife ;
 From the loath'd object ev'ry sight shall turn,
 And the blind suitors their destruction scorn.

Go first the master of thy herds to find, 465
 True to his charge, a loyal swain and kind :
 For thee he sighs ; and to the royal heir
 And chaste Penelope extends his care.
 At the Coracian rock he now resides,
 Where Arethusa's sable water glides ; 470

Ver. 462.] Our translator seems to have consulted Chapman here :

— — — — — and so change
 Thy forme at all parts, that thou shalt be *strange*
 To all the wooers ; *thy yong sonne, and wife.*
 But to thy herdsman first present thy *life.*

And I should prefer some change like the following :

Loath'd by the suitors, by thy son, and wife ;
 with a banishment of the succeeding couplet, whose rhymes are
 bad, and whose sense superfluous.

Ver. 465. *Go first the master of thy herds to find.*] There are many reasons why this injunction was necessary : the hero of a Poem ought never to be out of sight, never out of action : neither is Ulysses idle in this recess ; he goes thither to acquaint himself with the condition of his affairs, both publick and domestick : he there lays the plan for the destruction of the Suitors, enquires after their numbers, and the state of Penelope and Telemachus. Besides, he here resides in full security and privacy, 'till he has prepared all things for the execution of the great event of the whole Odyssey. P.

Ver. 469. — — *Coracian rock* — —] This rock was so called from a young man whose name was Corax, who in pursuit of an hare fell from it and broke his neck : Arethusa his mother hearing

The sable water and the copious mast
 Swell the fat herd ; luxuriant, large repast !
 With him, rest peaceful in the rural cell,
 And all you ask his faithful tongue shall tell.
 Me into other realms my cares convey, 475
 To Sparta, still with female beauty gay :
 For know, to Sparta, thy lov'd offspring came,
 To learn thy fortunes from the voice of Fame.

At this the father, with a father's care.
 Must he too suffer : he, oh Goddess ! bear 480
 Of wand'rings and of woes a wretched share ? }
 Thro' the wild ocean plough the dang'rous way,
 And leave his fortunes and his house a prey ?
 Why would'st not thou, oh all-enlighten'd mind !
 Inform him certain, and protect him, kind ? 485
 To whom Minerva. Be thy soul at rest ;
 And know, whatever heav'n ordains, is best.

of the accident, hanged herself by the fountain, which afterwards took its name from her, and was called Arethusa. *Eustathius*. P.

Ver. 479.] This paragraph is very elegantly rendered.

Ver. 487.] A feeble line ! unauthorized by his original. I should compress these *four verses* into a couplet thus : (for the rhymes of the latter are not to be admired)

Then Pallas : From thy breast dismiss that care :
 To gain renown, I led, and guard him there.

The same word indeed is employed in the rhyme not far above ; but our translator is unnecessarily diffuse in that place also, and might be corrected, as follows, with advantage to fidelity :

Ulysses then : Must he too, Goddess ! bear
 Of wandrings — ?

To Fame I sent him, to acquire renown :
 To other regions is his virtue known.
 Secure he sits, near great Atrides plac'd ; 490
 With friendships strengthen'd, and with honours
 grac'd.

But lo ! an ambush waits his passage o'er ;
 Fierce foes insidious intercept the shore :
 In vain ! far sooner all the murth'rous brood
 This injur'd land shall fatten with their blood.
 She spake, then touch'd him with her pow'rful
 wand : - 496

The skin shrunk up, and wither'd at her hand :
 A swift old age o'er all his members spread ;
 A sudden frost was sprinkled on his head ;
 Nor longer in the heavy eye-ball shin'd 500
 The glance divine, forth-beaming from the mind.
 His robe, which spots indelible besmear,
 In rags dishonest flutters with the air :

Ver. 496.] As Ogilby :

Thus saying, the Goddess *touch'd him with her wand.*

Ver. 499.] Homer says,

And from his head destroy'd his auburn locks :

so that here also our Poet probably was indebted to Ogilby :

His golden hair *a suddain frost* did hoar.

Ver. 502. *His robe, which spots indelible besmear, &c.*] I doubt not but Homer draws after the life. We have the whole equipage and accoutrements of a beggar, yet so drawn by Homer, as even to retain a nobleness and dignity ; let any person read the description, and he will be convinced of it ; what can be more lofty and sonorous than this verse ?

Ῥαψαλέα, ῖν' πτόω' ἴα κακῇ μεμορυσμένα καπνῷ.

A stag's torn hide is lapt around his reins ;
 A rugged staff his trembling hand sustains ; 505
 And at his side a wretched scrip was hung,
 Wide patch'd, and knotted to a twisted thong.
 So look'd the chief, so mov'd ! To mortal eyes
 Object uncouth ! a man of miseries !
 While Pallas, cleaving the wide fields of air, 510
 To Sparta flies, Telemachus her care.

It is no humility to say that a translator must fall short of the original in such passages ; the Greek language has words noble and sounding to express all subjects, which are wanting in our tongue ; all that is to be expected is to keep the diction from appearing mean or ridiculous. They are greatly mistaken who impute this disguise of Ulysses in the form of a beggar, as a fault to Homer ; there is nothing either absurd or mean in it ; for the way to make a king undiscoverable, is to dress him as unlike himself as possible. David counterfeited madness, as Ulysses poverty, and neither of them ought to lie under any imputation ; it is easy to vindicate Homer, from the disguise of the greatest persons and generals in history, upon the like emergencies ; but there is no occasion for it. P.

Ver. 508.] This couplet is interpolated by the translator.

Ver. 510. *While Pallas, cleaving the wide fields of air,
 To Sparta flies — —*]

Homer is now preparing to turn the relation from Ulysses to Telemachus, whom we left at Sparta with Menelaus in the fourth book of the Odyssey. He has been long out of sight, and we have heard none of his actions ; Telemachus is not the hero of the poem : he is only an under agent, and consequently the Poet was at liberty to omit any or all of his adventures, unless such as have a necessary connexion with the story of the Odyssey, and contribute to the re-establishment of Ulysses ; by this method likewise Homer gives variety to his poetry, and breaks or gathers up the thread of it, as it tends to diversify the whole :

we may consider an epick poem as a spacious garden, where there are to be different walks and views, lest the eye should be tired with too great a regularity and uniformity: the chief avenue ought to be the most ample and noble, but there should be by-walks to retire into sometimes for our ease and refreshment. The Poet thus gives us several openings to draw us forward with pleasure; and though the great event of the poem be chiefly in view, yet he sometimes leads us aside into other short passages which end in it again, and bring us with pleasure to the conclusion of it. Thus, for instance, Homer begins with the story of Telemachus and the Suitors; then he leaves them a-while, and more largely lays before us the adventures of Ulysses, the hero of his poem; when he has satisfied the curiosity of the reader by a full narration of what belongs to him, he returns to Telemachus and the Suitors; at length he unites the two stories, and proceeds directly to the end of the Odyssey. Thus, all the collateral and indirect passages fall into one center, and main point of view. The eye is continually entertained with some new object, and we pass on from incident to incident, not only without fatigue, but with pleasure and admiration. P.

His author may be thus literally given:

They part, so counselling: to Sparta she
In quest of young Telemachus was gone,
He from the harbour — —,

as the connection must be fetched from the next book. Milton had in view either this passage, or *Iliad* A. 531. at *Par. Lost*, viii. the end:

So parted they; the angel up to heaven
From the thick shade, and Adam to his bower.

THE
FOURTEENTH BOOK
OF THE
O D Y S S E Y.

THE ARGUMENT.

THE CONVERSATION WITH EUMÆUS.

ULYSSES arrives in disguise at the house of Eumæus, where he is received, entertained, and lodged, with the utmost hospitality. The several discourses of that faithful old servant, with the feigned story told by Ulysses to conceal himself, and other conversations on various subjects, take up this entire book.

P.

NOTE PRELIMINARY.

WE see in this book the character of a faithful, wise, benevolent old man in Eumæus ; one happily innocent, unambitious, and wholly employed in rural affairs. The whole interview between Ulysses and Eumæus has fallen into ridicule ; Eumæus has been judged to be of the same rank and condition with our modern swineherds. But herds and flocks were then kept and attended by the sons of kings ; thus Paris watched the flocks of Priam in the groves of Ida, and the same is said of many of the heroes in the Iliad ; these offices were places of dignity, and filled by persons of birth ; and such was Eumæus, descended from a prince, named Ctesius : thus the master of the horse is a post of honour in modern ages.

It is in poetry, as in painting ; where the artist does not confine himself to draw only gods or heroes, palaces and princes ; but he frequently employs his pencil in representing landscapes, rural scenes, groves, cottages, and shepherds tending their flocks.

There is a passage in Monsieur Boileau's reflections upon Longinus, which fully vindicates all the places of Homer that have been censured as low and too familiar. " There is nothing (observes that author) that more disgraces a composition than the use of *vulgar words* : a mean thought expressed in noble terms, is generally more taking than a noble thought debased by mean terms : the reason is, every person cannot judge of the justness and strength of a thought, but there are very few, especially in living languages, who are not shocked at mean words : and yet almost all writers fall into this fault. Longinus accuses Herodotus, the most polite of all the Greek historians, of this defect ; and Livy, Sallust, and Virgil, have fallen under the same imputation. Is it not then very surprising that no reproach upon this account has fallen upon Homer ? especially, though he has composed two large poems, and though no author has descended more frequently into the detail of little particularities ; yet he never uses terms which are not noble, or if he uses humble words or phrases, it is with so much art, that, as Dionysius Halicarnassus observes, they become noble and harmonious. We may learn from hence the ignorance of those modern criticks, who judge of

NOTE PRELIMINARY.

“ the Greek without the knowledge of it ; and having never
 “ read Homer but in low and inelegant translations, impute the
 “ meannesses of the translator to the Poet. Besides, the words
 “ of different languages are not exactly correspondent, and it
 “ often happens, that an expression which is noble in the Greek
 “ cannot be rendered in a version but by words that are either
 “ mean in the sound or usage. Thus *ass*, and *asinus* in Latin,
 “ are mean to the last degree ; though *ἄσος* in the Greek be used
 “ in the most magnificent descriptions, and has nothing mean in
 “ it ; in like manner the terms *hogherd* and *cowkeeper*, are not to
 “ be used in our poetry ; but there are no finer words in the
 “ Greek language than *βέταλος* . . . *σιβώτης* : and Virgil, who en-
 “ titles his Eclogues *Bucolicks* in the Roman tongue, would
 “ have been ashamed to call them in our language *the Dialogues*
 “ *of Cowkeepers*.”

Homer himself convinces us of the truth of this observation ;
 nay, one would imagine that he intended industriously to force
 it upon our notice ; for he frequently calls Eumæus *Ὀρχαμος*
ἀνδρῶν or *prince of men* ; and his common epithet is *θεῖος* or *divine*
ἰφιφύς. Homer would not have applied these appellations to
 him, if he had not been a person of dignity ; it being the
 same title that he bestows upon his greatest heroes, Ulysses or
 Achilles.

P.

THE
FOURTEENTH BOOK
OF THE
ODYSSEY.

BUT he, deep-musing, o'er the mountains
stray'd,
'Thro' mazy thickets of the woodland shade,

NOTES.

Ver. 1. *But he, deep-musing, o'er the mountains stray'd.*] I shall transcribe the observation of Dionysius Halicarnassus upon the first verses in this book. The same method, remarks that author, makes both prose and verse beautiful; which consists in these three things, the judicious coaptation and ranging of the words, the position of the members and parts of the verse, and the various measure of the periods. Whoever would write elegantly, must have regard to the different turn and juncture of every period, there must be proper distances and pauses; every verse must be a complete sentence, but broken and interrupted, and the parts made unequal, some longer, some shorter, to give a variety of cadence to it. Neither the turn of the parts of the verse, nor the length, ought to be alike. This is absolutely

And cavern'd ways, the shaggy coast along,
With cliffs and nodding forests over-hung.

necessary: for the epick or heroick verse is of a fixed determinate length, and we cannot, as in the lyrick, make one longer, and another shorter; therefore to avoid an identity of cadence, and a perpetual return of the same periods, it is requisite to contract, lengthen, and interrupt the pause and structure of the members of the verses, to create an harmonious inequality, and out of a fixed number of syllables to raise a perpetual diversity. For instance,

Αὐτὰρ ὃ ἐκ λυμίνῃ προσέειπε τρηχιῶτα ἄταρπός.

Here one line makes one sentence; the next is shorter,

Χῶρον αὖτ' ὑλήεσσα — —

The next is still shorter,

— — δι' ἄκριας — —

The next sentence composes two hemysticks,

— — Ἥ οἱ Ἀθήνη

Πίφραδε δῖον ὑφερόεν — —

and is entirely unlike any of the preceding periods.

— — Ὅ οἱ βιότοιο μάλισα

Κήδῖο οἰκῶνι ὡς κήσατο δῖος Ὀδυσσεύς.

Here again the sentence is not finished with the former verse, but breaks into the fourth line; and lest we should be out of breath, with the length of the sentence, the period and the verse conclude together at the end of it.

Then Homer begins a new sentence, and makes it pause differently from any of the former.

Τὸν δ' αἶψ' ἐνὶ προδρόμῳ εὖρ' ἤμενοι — —

Then he adds,

— — Ἐνθά οἱ αὐλὴ

Ἵψηλὴ διδμηλο — —

This is perfectly unequal to the foregoing period, and the pause of the sentence is carried forward into the second verse; and what then follows is neither distinguished by the pauses nor parts periodically, but almost at every word there is a stop.

— — Περσεύῃ ἐνὶ χώρῳ,

Καλέτε μοῖάλας.

Eumæus at his silvan lodge he sought, 5
 A faithful servant, and without a fault.
 Ulysses found him busied, as he sat
 Before the threshold of his rustick gate ;
 Around, the mansion in a circle shone ;
 A rural portico of rugged stone : 10

No doubt but Homer was a perfect master of numbers ; a man can no more be a poet than a musician, without a good ear, as we usually express it. It is true, that versification is but the mechanism of poetry, but it sets off good sense to the best advantage : it is a colouring that enlivens the portrait, and makes even a beauty more agreeable.

I will conclude this note, with observing what Mr. Dryden says of these two lines of Cowper's Hill.

— Tho' deep, yet clear, tho' gentle, yet not dull,
 Strong without rage, without o'erflowing full.

“ There are few, (says he) who make verses that have observed
 “ the sweetness of these lines, and fewer who can find the reason
 “ of it.” But I believe no one will be at a loss to solve the difficulty who considers this observation of Dionysius: and I doubt not but the chief sweetness arises from the judicious and harmonious pauses of the several periods of the verses; not to mention the happy choice of the words, in which there is scarce one rough consonant, many liquids, and those liquids softened with a multitude of vowels. P.

Ver. 3.] These rhymes, and the rhymes in general throughout this introduction, are remarkably defective. I cannot much recommend the following couplet, nor can I pretend to substitute for every imperfection: otherwise, something like it, with happier execution, would agreeably supplant this and the next couplet, without any insincerity to the original :

The swine-herd's lodge (so Pallas shew'd) to see ;
 Among the faithless faithful only he.

(In absence of his lord, with honest toil
His own industrious hands had rais'd the pile)
The wall was stone from neighb'ring quarries
borne,

Encircled with a fence of native thorn,
And strong with pales, by many a weary stroke
Of stubborn labour hewn from heart of oak; 16
Frequent and thick. Within the space were
rear'd

Twelve ample cells, the lodgements of his herd.
Full fifty pregnant females each contain'd;
The males without (a smaller race) remain'd; 20
Doom'd to supply the Suitors wasteful feast,
A stock by daily luxury decreast;
Now scarce four hundred left. These to defend,
Four savage dogs, a watchful guard, attend.

Ver. 11.] Chapman is more exact and compleat:

— — — — which the swain

(In absence of his far-gonne souveraine)

Had built himself, without his queenes supply,

Or old Laertes.

Ver. 17.] So Chapman:

And compast all the hedge, with *pales* cleft out

Of sable oake; that here and there he fixt

Frequent and thicke.

Ver. 18.] Here our poet makes use of Ogilby:

Twelve *ample* styes—.

Ver. 20.] To prevent ambiguity, I would thus correct:

The males without (a *scantier* race) remain'd.

Ver. 23.] Ogilby, with the other translators, preserves his
author's number to exactness:

Three hundred yet and sixty there remain'd.

Here sat Eumæus, and his cares apply'd 25
To form strong buskins of well-season'd hide.

Ver. 25. *Here sat Eumæus, and his cares apply'd, &c.*] I doubt not but this employment of Eumæus has been another cause of the mean character that has been formed of his condition : but this mistake arises from our judging of the dignity of men from the employments they followed three thousand years past, by the notions we have of those employments at present ; and because they are now only the occupation of the vulgar, we imagine that they were so formerly : kings and princes in the earlier ages of the world laboured in arts and occupations, and were above nothing that tended to promote the conveniencies of life ; they performed that with their own hands, which we now perform by those of our servants : if this were not so, the cookery of Achilles in the Iliad would equally disparage that hero, as this employment would disgrace Eumæus in the Odyssey : arts were then in their infancy, and were honourable to the practisers : thus Ulysses builds a vessel with his own hands, as skilfully as a shipwright.

Besides, even at this day arts are in high esteem in the oriental world, and are practised by the greatest personages. Every man in Turkey is of some trade ; Sultan Achmet was a maker of ivory rings, which the Turks wear upon their thumbs when they shoot their arrows, and in this occupation he worked several hours daily ; and another of their emperors was deposed, because he refused to work in his occupation.

It must be confessed that our translations have contributed to give those who are unacquainted with the Greek, a mean idea of Eumæus. This place is thus rendered by two of his translators.

Himself there sat ord'ring a pair of brogues,
Of a py'd bullock's skin — —
Himself was leather to his foot applying,
Made of a good cow-hide well coloured.

Whereas Homer is as lofty and harmonious, as these are flat and inelegant.

Of four assistants who his labour share,
 Three now were absent on the rural care ;
 The fourth drove victims to the suitor train :
 But he, of antient faith, a simple swain, 35
 Sigh'd, while he furnish'd the luxurious board,
 And weary'd heav'n with wishes for his lord.

Soon as Ulysses near th' enclosure drew,
 With open mouths the furious mastives flew :

Αὐτὸς δ' ἀμφὶ πύδισσιν ἰοῖς ἀγέριςτι πιδῶλα
 Τάμνω δῖμα βόων, ἰύχρῳς.

It is true, a translator in such places as these has an hard task ; a language like the Greek, which is always flowing, musical, and sonorous, is very difficult to be imitated in other tongues, especially where the corresponding words are not equally significant and graceful.

In short, the reader is to consider this whole description as a true picture of antient life ; and then he will not fail of the pleasure of knowing how the great men of antient times passed their lives, and how those heroes, who performed such noble parts on the publick stage of life, acted in private when withdrawn from notice and observation. Those ages retained an universal simplicity of manners : Telemachus and Eumæus have both dogs for their attendants ; nay, and in later times, before luxury prevailed among the Romans, we read of a dictator brought from the plough, to lead the bravest soldiers in the world to conquer it. P.

Ver. 30.] These *three* verses are an impertinent appendage, void of elegance, from the translator. They may be spared thus, with advantage to fidelity :

Compell'd, he late had sent another swain
 To drive a victim for the suitor-train.

Ver. 34.] So Chapman :

— — — — — and upon him *flew*
With open mouth.

Down sat the sage ; and cautious to withstand,
 Let fall th' offensive truncheon from his hand.
 Sudden, the master runs ; aloud he calls ;
 And from his hasty hand the leather falls ;

Ver. 35. *Down sat the sage ; and cautious to withstand,
 Let fall th' offensive truncheon from his hand.*]

Homer has been censured for representing his hero unworthily. Is it probable that he who had met whole armies in battle, should now throw away his staff out of fear of a dog? that he should abandon his defence by casting himself on the ground, and leave himself to his mercy? But Eustathius fully vindicates Ulysses. It is a natural defence to avert the fury of a dog, to cast away our weapons, to shew that we intend him no violence. Pliny has the like observation in the eighth book of his Natural History : *Impetus canum et sævitia mitigatur ab homine humi con-sidente.*

All that Homer says of the dogs, is imitated by Theocritus, Idyll. xxv. v. 68.

Θισπίσιον δ' ὑλάοις ἐπιδράμεν ἄλλοθεν ἄλλοι
 Τὸς μὲν ὄγῃ λάισσιν ἀπὸ χθονὸς ὅσσος αἰέμεν
 Φεύγμεν ἅψ' ὀπίσω διδίσσιτο, &c.

What Homer speaks of Ulysses, Theocritus applies to Hercules; a demonstration that he thought it to be a picture of nature, and therefore inserted it in that heroick Idyllium. P.

Ver. 37. *Sudden, the master runs, &c.*] This is thought to be an adventure that really happened to the Poet himself; it is related in the life of Homer ascribed to Herodotus. Thestorides having persuaded Homer to permit him to transcribe his verses, he immediately removed to Chios, and proclaimed himself the author: Homer being informed of it, set sail for Chios, and landing near it, he was in danger of being torn in pieces by the dogs of Glaucus, who protected him, and received him hospitably: the Poet in return laboured to reward his kindness, by relating to him the most curious of his adventures that had happened in the course of his voyages. When therefore (adds Dacier) we see Ulysses entertained by Eumæus, we have the satisfaction of

With show'rs of stones he drives them far away;
The scatt'ring dogs around at distance bay. 40

Unhappy stranger ! thus the faithful swain
Began with accent gracious and humane)

imagining we see Homer himself in discourse with his courteous friend Glaucüs. P.

Ver. 41. — — *Thus the faithful swain, &c.*] The words in the Greek are *θεὸς ὑποφύλας*, literally rendered, *the divine swineherd*, which are burlesque in modern languages, and would have been no less in Greek, if the person of Eumæus had not been honourable, and his office a station of dignity : for the sole reason why such a translation would now be ridiculous, is because such employments are now fallen into contempt. Let any person ask this question, Would Homer have applied the epithet *divine* to a modern swineherd ? If he would not, it is an evidence that Eumæus was a man of consequence, and his post a place of honour ; otherwise Homer would have been guilty of burlesquing his own poetry.

Dacier very well remarks, that the words Eumæus here speaks, and indeed his whole conversation shew him to be a person of a good education, and of noble and pious sentiments ; he discovers a natural and flowing eloquence, and appears to be a man of great humanity and wisdom.

There is a peculiarity in Homer's manner of apostrophizing Eumæus, and speaking of him in the second person ; it is generally applied by that Poet only to men of account and distinction, and by it the Poet, as it were, addresses them with respect ; thus in the Iliad he introduces Menelaus,

Οὐδὲ σέθεν, Μενέλαϊ, θεοὶ ἰλάσθησιν,

— — Τόνδε προσέφη Πατρόκλος.

This enlivens the diction, and awakens the attention of the reader. Eustathius observes that Eumæus is the only person of whom Homer thus speaks in the whole Odyssey. No doubt (continues that author) he does it out of love of this benevolent old servant of Ulysses ; and to honour and distinguish his fidelity. P.

What sorrow had been mine, if at my gate
 Thy rev'rend age had met a shameful fate?
 Enough of woes already have I known; 45
 Enough my master's sorrows, and my own.
 While here, (ungrateful task!) his herds I feed,
 Ordain'd for lawless rioters to bleed;
 Perhaps supported at another's board,
 Far from his country roams my hapless lord! 50
 Or sigh'd in exile forth his latest breath,
 Now cover'd with th' eternal shade of death!

But enter this my homely roof, and see
 Our woods not void of hospitality.
 Then tell me whence thou art? and what the
 share 55
 Of woes and wand'rings thou wert born to bear?

He said, and seconding the kind request,
 With friendly step precedes his unknown guest;
 A shaggy goat's soft hide beneath him spread,
 And with fresh rushes heap'd an ample bed. 60

Ver. 49.] Chapman is preferable in point of accuracy:

Where he, perhaps, err's hungry up and downe,
 In countries, nations, cities, all unknowne;
 If any where he lives yet, and doth see
 The sunnes sweet beames.

Thus?

He the wide world, in want perhaps, may range;
 Unknown the people, and their language strange:
 May range, if yet he live! if yet the light
 Of day's all-chearing Ruler bless his sight!

Joy touch'd the hero's tender soul, to find
 So just reception from a heart so kind :
 And oh, ye Gods ! with all your blessings grace
 (He thus broke forth) this friend of human race !

The swain reply'd. It never was our guise 63
 To slight the poor, or aught humane despise ;
 For Jove unfolds our hospitable door,
 'Tis Jove that sends the stranger and the poor.
 Little, alas ! is all the good I can ;
 A man oppress'd, dependant, yet a man : 70

Ver. 64.] Ogilby is precise to his author's words :

O ! Jove, and all you Gods, grant his request

Whate're : who now so kindly treats his guest :

so that our poet treads in the steps of Chapman, who thus concludes this short ejaculation :

O, friend, to humane hospitality.

Ver. 66. *To slight the poor, or aught humane despise ;*

For Jove unfolds our hospitable door,

'Tis Jove that sends the stranger and the poor.]

This passage contains an admirable lecture of morality and humanity. The person who best understood the beauty of it, and best explained the precepts it comprehends, was Epictetus, from whom Monsieur Dacier furnishes us with this explication from Arrian : " Keep (says that author) continually in thy memory, " what Eumæus speaks in Homer to the disguised Ulysses." *O friend, it is unlawful to despise the stranger ; speak thus to thy brother, father, and neighbour : it is my duty to use you with benevolence, tho' your circumstances were meaner than they are ; for you come from God.* Here we see Epictetus borrowing his morality from Homer ; and philosophy embellished with the ornaments of poetry. Indeed there is scarce any writer of name among all the antients that has not been obliged to Homer, whether moralists, poets, philosophers, or legislators. P.

Accept such treatment as a swain affords,
 Slave to the insolence of youthful lords!
 Far hence is by unequal Gods remov'd
 That man of bounties, loving and belov'd!
 To whom whate'er his slave enjoys is ow'd, 75
 And more, had Fate allow'd, had been bestow'd;

Ver. 72.] Ogilby renders :

Still fearing *young* and domineering *lords* :
 and Chapman's version at this place has considerable merit.

Ver. 75. *To whom whate'er his slave enjoys is ow'd,*
And more, had Fate allow'd, — —]

This passage has been greatly mistaken by almost all who have translated Homer: the words at first view seem to imply that Ulysses had given Eumæus a wife, a house, and an inheritance; but this is not the meaning. The words are thus to be rendered: "Ulysses (says Eumæus) greatly loved me, and gave me a possession, and such things as an indulgent master gives a faithful servant; namely, a wife, inheritance, and an house." These gifts are to be applied to *Ἀναξ εὐθυμος*, and not to Ulysses; and the sentence means, that it is the custom of good kings in that manner to reward their faithful servants. It is very evident from Homer, that Ulysses had not yet given a wife to Eumæus; for he promises him and Philætiſtus all these rewards, lib. xxi. of the Odyssey.

*"Ἀξομαι ἀμφόλοισι ἀλόχως, καὶ κτήμα' ὅπασσιν,
 Οἰκία τ' ἰγὺς ἐμιοῦ τίλυμνιν, καὶ μοι ἑπίπια
 Τηλυμάχῳ ἱτάρῳ τε, κασιγῆτῳ τε ἱσιθῶν.*

It appears therefore that Eumæus was not married, and therefore this whole period is to be applied to the word *Ἀναξ*, and not to Ulysses. *Eustathius*.

I will only add, that in the above-mentioned verses Ulysses promises that Eumæus shall be the companion and brother of Telemachus; an instance, that he was not a vulgar person whom Ulysses thus honours, by making him allied to the royal family.

P.

But Fate condemn'd him to a foreign shore ;
 Much have I sorrow'd, but my master more.
 Now cold he lies, to death's embrace resign'd :
 Ah perish Helen ! perish all her kind ! 80
 For whose curs'd cause, in Agamemnon's name,
 He trod so fatally the paths of Fame.

His vest succinct then girding round his
 waist,
 Forth rush'd the swain with hospitable haste,
 Straight to the lodgements of his herd he run, 85
 Where the fat porkers slept beneath the sun ;
 Of two, his cutlass launch'd the spouting blood ;
 These quarter'd, sing'd, and fix'd on forks of
 wood,
 All hasty on the hissing coals he threw ;
 And smoking back the tasteful viands drew, 90
 Broachers and all ; then on the board display'd
 The ready meal, before Ulysses laid

Ver. 76.] This repetition is inelegant. I should prefer :

And more, *if* Fate *so will'd*, had been bestow'd.

But there is no suitable adherence to the original in this speech.

Ver. 85.] He should have written *ran* ; and the *sun* of the next line is a most contemptible botch for the sake of rhyme. Thus ?

Warm with benevolence, he urg'd his way
 Where the fat porkers in their lodgement lay.

Ogilby is not much amiss :

This said, he guirds his coat, and forth he hies ;
 Then choosing two *fat porkers* from their styes—.

With flour imbrown'd ; next mingled wine yet
new,

And luscious as the bee's nectareous dew :
Then sat companion of the friendly feast, 95
With open look ; and thus bespoke his guest.

Take with free welcome what our hands pre-
pare,
Such food as falls to simple servants share ;
The best our lords consume ; those thoughtless
peers,

Rich without bounty, guilty without fears ! 100
Yet sure the Gods their impious acts detest,
And honour justice and the righteous breast.
Pirates and conquerors, of harden'd mind,
The foes of peace, and scourges of mankind,
To whom offending men are made a prey 105
When Jove in vengeance gives a land away ;

Ver. 93. *With flour imbrown'd* — —] We find here a custom of antiquity : this flour was made of parched corn ; when the antients fed upon any thing that had not been offered in sacrifice, they sprinkled it with flour, which was used instead of the hallowed barley, with which they consecrated their victims. I doubt not, (since some honours were paid to the Gods in all feasts) but that this sprinkling of flour by Eumæus was an act of religion. *Dacier.* P.

Ver. 100.] *Môre faithfully,
Unpitying, wasteful,* guilty without fears.

Ver. 105.] This epithet *offending*, unauthorised by Homer, our Poet derived from a rambling interpolation in Chapman :

And Jupiter (*to shew his punishing hand
Upon th' invaded, for their penance then*)

Ev'n these, when of their ill-got spoils possess'd,
Find sure tormentors in the guilty breast ;
Some voice of God close whisp'ring from within,
" Wretch ! this is villany, and this is sin." 110

But these, no doubt, some oracle explore,
That tells, the great Ulysses is no more.
Hence springs their confidence, and from our
sighs

Their rapine strengthens, and their riots rise :
Constant as Jove the night and day bestows,
Bleeds a whole hecatomb, a vintage flows. 116
None match'd this hero's wealth, of all who reign
O'er the fair islands of the neighb'ring main.
Nor all the monarchs whose far dreaded sway
The wide-extended continents obey : 120
First, on the main-land, of Ulysses' breed
Twelve herds, twelve flocks, on Ocean's margin
feed ;

Gives favour to their foes (though wicked men)
To make their prey on them.

Ver. 109.] This couplet is imaginary, without foundation in his original, who is fully exhibited by Ogilby :

Sure they have heard, or by some God inform'd
Of his sad death.

Ver. 120.] An assertion of his author, omitted after this verse, is thus delivered, with no unpleasing simplicity, by Chapman :

— — — — — No, nor twenty such
Put altogether, did possesse so much.

Ver. 122. *Twelve herds, twelve flocks, &c.*] I have already remarked, that Ulysses was a wealthy king, and this place is an

As many stalls for shaggy goats are rear'd ;
 As many lodgements for the tusky herd ; 124

instance of it. He is master of twelve herds of oxen, which probably amounted to fourteen thousand four hundred head ; for if we count the herds by the same way of computation as the droves of swine, they will make that number, each drove consisting of twelve hundred : for though Homer mentions but three hundred and sixty boars, yet he tells us, the reason why they were inferior to the females was because of the luxury of the Suitors. If this be allowed, then he had likewise the same number of sheep, and as many hogs : for Eumæus had the charge only of one herd, eleven more were under the care of other officers : Ulysses likewise had thirteen thousand two hundred goats. This will appear to be a true calculation from the words of Homer, who tells us, that twenty of the greatest heroes of the age were not so wealthy as Ulysses.

The old Poets and Historians, to express a person of great riches, gave him the epithet of πολυμήλων, πολυαρῆν or πολύρρητος ; that is, “ a person that had a great number of sheep or cattle, “ or a person of great wealth.” This is likewise evident from the holy Scriptures : David had his officers, like Ulysses, to attend his flocks and herds : thus 1 Chron. xxvii. Jehonathan was set over his treasures in the field, cities and villages ; Shimei over his vineyards ; Zabdi over his wines ; Baal-hanan over his olive-trees ; and Joash over his oil : he had herdsmen that had charge over his cattle, sheep, camels, and asses. It was by cattle that the antient kings enriched themselves from the earliest ages : thus no less a person than Pharaoh, a powerful king of Ægypt, gave Joseph leave to appoint his brethren to be rulers over his cattle ; and we read in all the Greek Poets, that the wealth of kings originally consisted in herds and flocks. They lose much of the pleasure of Homer who read him only as a Poet : he gives us an exact image of antient life, their manners, customs, laws, and politicks ; and it must double our satisfaction, when we consider that in reading Homer we are reading the most antient author in the world, except the great lawgiver Moses. P.

Those foreign keepers guard ; and here are seen
Twelve herds of goats that graze our utmost
green ;

To native pastors is their charge assign'd,
And mine the care to feed the bristly kind :
Each day the fattest bleeds of either herd,
All to the Suitors wasteful board preferr'd. 130

Thus he, benevolent ; his unknown guest
With hunger keen devours the sav'ry feast ;
While schemes of vengeance ripen in his
breast. }

Silent and thoughtful while the board he ey'd,
Eumæus pours on high the purple tide ; 135
The king with smiling looks his joy exprest,
And thus the kind inviting host address.

Say now, what man is he, the man deplor'd,
So rich, so potent, whom you style your lord ?
Late with such affluence and possessions blest,
And now in honour's glorious bed at rest. 141
Whoever was the warrior, he must be
To Fame no stranger, nor perhaps to me ;

Ver. 140.] Similar rhymes have lately been used. The sub-
joined attempt is not less faithful :

Who, late in flow of wealth and empire's pride,
At Troy for Agamemnon's honour dy'd.

Ver. 142.] This seems feeble. Thus ?

His name reveal. So great a chief must be —.

Who (so the Gods, and so the Fates ordain'd)
Have wander'd many a sea, and many a land. 145

Small is the faith, the prince and queen ascribe
(Reply'd Eumæus) to the wand'ring tribe.

For needy strangers still to flatt'ry fly,

And want too oft betrays the tongue to lye.

Each vagrant traveller that touches here, 150

Deludes with fallacies the royal ear,

To dear remembrance makes his image rise,

And calls the springing sorrows from her eyes,

Such thou may'st be. But he whose name you
crave,

Moulders in earth, or welters on the wave, 155

Ver. 144.] The rhymes are defective, and the sense untrue.
I shall propose a correction of Chapman :

Jove knows and all the immortals, if I can,

So great a wanderer ! tell of such a man.

Ver. 153.] After this verse follows a sentiment in Homer,
thus pourtrayed by Chapman :

It is th' accustom'd law, that women keepe,

Their husbands, elsewhere dead, at home to weepe.

Ver. 154.] Our translator is brief with his author here, who
may be literally represented thus :

Thou too full prompt may'st be to forge the tale,

That vest or coat may wrap thee cold with age.

Him now, perchance, or dogs or ravenous fowls

Tear to the bones, of vital powers bereav'd ;

Or fish by sea have eaten, while his bones

On the wild shore lie sepulcher'd in sand.

If the turn of the concluding verse should please the reader,
his obligations are due to Ogilby :

Or hungry fish devour'd him far from land,

And now his bones lie *sepulchred in sand.*

Or food for fish, or dogs, his reliques lie,
 Or torn by birds are scatter'd thro' the sky.
 So perish'd he : and left (for ever lost)
 Much woe to all, but sure to me the most.
 So mild a master never shall I find : 160
 Less dear the parents whom I left behind, }
 Less soft my mother, less my father kind. }
 Not with such transport wou'd my eyes run o'er,
 Again to hail them in their native shore ;
 As lov'd Ulysses once more to embrace, 165
 Restor'd and breathing in his natal place.
 That name, for ever dread, yet ever dear,
 Ev'n in his absence I pronounce with fear :

Ver. 160.] Chapman has given his author more fully :

— — — — — for I never shall

Finde so humane a royall master more,

Whatever sea I seeke, whatever shore.

Ver. 167. *That name, for ever dread, &c.*] Eustathius excellently explains the sentiment of Eumæus, which is full of tenderness and humanity. I will not call Ulysses, cries Eumæus, by the name of Ulysses, for from strangers he receives that appellation ; I will not call him my master, for as such he never was towards me ; I will then call him brother, for he always used me with the tenderness of a brother. Ἡθεῖος properly signifies an elder brother.

What I would further observe is, the wonderful art of Homer in exalting the character of his hero : he is the bravest and the best of men, good in every circumstance of life : valiant in war, patient in adversity, a kind father, husband, and master, as well as a mild and merciful king : by this conduct the Poet deeply engages our affections in the good or ill fortune of the hero : he makes himself master of our passions, and we rejoice or grieve at his success or calamity through the whole Odyssey. P.

In my respect, he bears a prince's part ;
But lives a very brother, in my heart. 170

Thus spoke the faithful swain, and thus re-
join'd

The master of his grief, the man of patient mind.

Ulysses, friend ! shall view his old abodes,

(Distrustful as thou art) nor doubt the Gods.

Nor speak I rashly, but with faith averr'd, 175

And what I speak attesting heav'n has heard.

If so, a cloak and vesture be my meed ;

'Till his return, no title shall I plead,

Tho' certain be my news, and great my need. }

Whom want itself can force untruths to tell, 180

My soul detests him as the gates of hell.

'Tnou first be witness, hospitable Jove !

And ev'ry God inspiring social love !

Much after the same manner our Poet in his *Eloisa* :

Oh name for ever sad ! for ever dear !

See the note on *Iliad* xxii. verse 422.

Ver. 171.] The rhymes of these *three* couplets are inadmissible in correcter poetry : for I vehemently disapprove that pronunciation of the participle *heard*, which adapts it to *preferr'd*, not only as inconsistent with the sound of the first form *hear*, but principally as confounding the term with *herd*, and destroying that distinction, which cannot be too diligently consulted.

Ver. 180.] So Chapman :

No lesse I hate him then *the gates of hell*,

That poornesse can force *an untruth to tell* :

and after him Ogilby :

Who in necessity a lie will *tell*,

I hate him worser than *the gates of hell* :

compare *Iliad* ix. verse 412.

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G

And witness ev'ry household pow'r that waits
Guard of these fires, and angel of these gates! 185
Ere the next moon increase, or this decay,
His antient realms Ulysses shall survey,

Ver. 185.] The latter clause is scriptural phrascology.

Ver. 186. *Ere the next moon increase, or this decay.*] These verses have been thought to be used enigamatically by Ulysses.

Τῷ δ' αὖτ' ἀνκάειται· ἰλιούσῃσι ἰνθάδ' Ὀδυσσεύς,

Τῷ μὲν φθίνοντις μηνὶς, τῷ δ' ἰσχυμένῳ.

In the former verse Eustathius tells us there is a various reading, and judges that it ought to be written τῷ δ' αἶ τῷ, and not τῷ δ' αὐτῷ; and it must be allowed that the repetition of τῷ gives a greater emphasis to the words, and agrees better with the vehemence of the speaker in making his asseveration.

The latter verse in the obvious sense seems to mean that Ulysses would return in the space of a month, and so Eumæus understood it; but in reality it means in the compass of a day. Solon was the first who discovered the latent sense of it, as Plutarch informs us: "Solon, says that author, observing the inequality of the months, and that the moon neither agreed with the rising or setting of the sun, but that often in the same day she over-took and went before it, named that same day *ἡ ἡμὶν ἡμέρα*, the old and new moon; and allotted that part of the day that preceded the conjunction, to the old moon, and the other part of it to the new; from hence we may judge that he was the first that comprehended the sense of this verse of Homer:

Τῷ μὲν φθίνοντις μηνὶς, τῷ δ' ἰσχυμένῳ.

"Accordingly he named the following day, *the day of the new moon*. Ulysses then means that he will return on the last day of the month, for on that day the moon is both old and new; that is, she finishes one month, and begins another." This is taken from the life of Solon; but whether the obvious sense in which Eumæus is supposed to understand it, or the latent meaning of Solon be preferable, is submitted to the reader's judgment; I confess I see no occasion to have recourse to that mysterious explication: what Ulysses intended was to certify Eumæus, that

In blood and dust each proud oppressor mourn,
And the lost glories of his house return.

Nor shall that meed be thine, nor ever more
Shall lov'd Ulysses hail this happy shore, 191
(Reply'd Eumæus :) To the present hour
Now turn thy thought, and joys within our
pow'r.

From sad reflection let my soul repose ;
The name of him awakes a thousand woes. 195
But guard him Gods ! and to these arms re-
store !

Not his true consort can desire him more ;
Not old Laertes, broken with despair ;
Not young Telemachus, his blooming heir.
Alas, Telemachus ! my sorrows flow 200
Afresh for thee, my second cause of woe !
Like some fair plant set by a heav'nly hand,
He grew, he flourish'd, and he blest the land ;

Ulysses would assuredly return very speedily ; and the verse will have this effect, if it be understood literally and plainly : besides Ulysses is to continue in an absolute disguise ; why then should he endanger a discovery, by using an ambiguous sentence, which might possibly be understood ? But if it was so dark that it was utterly unintelligible to Eumæus, then it is used in vain, and a needless ambiguity. P.

Ver. 188.] Chapman, with trivial adjustment, is more faithful :
Him to revenge, whose ever deed hath done
Wrong to his wife and his illustrious sonne.

Ver. 195.] Eloisa, ver. 30.

That well-known name awakens all my woes.

In all the youth his father's image shin'd,
 Bright in his person, brighter in his mind. 205
 What man, or God, deceiv'd his better sense,
 Far on the swelling seas to wander hence?
 To distant Pylos hapless is he gone,
 To seek his father's fate, and find his own!
 For traitors wait his way, with dire design 210
 To end at once the great Arcesian line.
 But let us leave him to their wills above;
 The fates of men are in the hand of Jove.
 And now, my venerable guest! declare 214
 Your name, your parents, and your native air:
 Sincere from whence begun your course relate,
 And to what ship I owe the friendly freight?

Ver. 209.] The turn at the conclusion of this verse is graceful and ingenious, but unauthorised by his original, and made less acceptable by defective rhyme. The proposed couplet is faithful:

To distant Pylos, eager to enquire

The fame and fortunes of his hapless sire.

And the passage reminds me of a curious paragraph in South's masterly sermon on *education*, where he is speaking of the times under the republican government. "Women running in whole
 "sholes to conventicles, to seek Christ forsooth! but to find
 "somebody else!"

Ver. 214.] There is much indolence in the execution of this passage, and no great elegance. I shall give a plain translation:

But, father! come, reveal thy tale of woe;

And tell me truly, that my soul may know:

Who, whence thou art, thy parents, city? say:

What ship, what sailors, hither might convey

Thee to our island? say, what clime they boast?

For none by land can reach a sea-girt coast.

Thus he : and thus (with prompt invention
bold)

The cautious chief his ready story told.

On dark reserve what better can prevail, 220
Or from the fluent tongue produce the tale,
Than when two friends, alone, in peaceful place }
Confer, and wines and cates the table grace; }
But most, the kind inviter's chearful face ? }
Thus might we sit, with social goblets crown'd,
Till the whole circle of the year goes round; 226
Not the whole circle of the year wou'd close
My long narration of a life of woes.

But such was heav'n's high will ! Know then,
I came

From sacred Crete, and from a sire of fame : 230

Ver. 229. — — *Know then, I came*

From sacred Crete, — —

This whole narration is a notable instance of that artful dissimulation so remarkable in the character of Ulysses, and an evidence that Homer excellently sustains it through the whole poem; for Ulysses appears to be πολέτροπος as he is represented in the first line, throughout the Odyssey. This narrative has been both praised and censured by the Criticks, especially by Rapin. I will lay his observations before the reader.

“ Homer is guilty of verbosity, and of a tedious prolix manner
“ of speaking. He is the greatest talker of all antiquity: the
“ very Greeks, though chargeable with an excess this way above
“ all nations, have reprehended Homer for his intemperance of
“ words; he is ever upon his rehearsals, and not only of the same
“ words, but of the same things, and consequently is in a per-
“ petual circle of repetitions. It is true he always speaks natu-
“ rally, but then he always speaks too much: his adventures in

Castor Hylacides (that name he bore)
 Belov'd and honour'd in his native shore ;
 Blest in his riches, in his children more.

}
 }

"Ægypt, which he relates to Eumæus, are truly idle impertinent stories, purely for amusement : there is no thread in his discourse, nor does it seem to tend to any proposed end, but exceeds all bounds : that vast fluency of speech, and those mighty overflowings of fancy, make him shoot beyond the mark. Hence his draughts are too accurate, and leave nothing to be performed by the imagination of the reader, a fault which (as Cicero observes) Apelles found in the antient painters." This objection's intended only against the fullness of Homer's expression, not against the subject of the narration ; for Rapin in another place speaking of the beauties of Homer, gives this very story as an instance of his excellency. These are his words :

"I shall say nothing of all the relations which Ulysses makes to Eumæus upon his return to his country, and his wonderful management to bring about his re-establishment ; that whole story is drest in colours so decent, and at the same time so noble, that antiquity can hardly match any part of the narration."

If what Rapin remarks in the latter period be true, Homer will easily obtain a pardon for the fault of prolixity, imputed to him in the aforementioned objection. For who would be willing to retrench one of the most decent and noble narrations of antiquity, merely for the length of it ? But it may, perhaps, be true that this story is not impertinent, but well suited to carry on the design of Ulysses, and consequently tends to a proposed end : for in this consists the strength of Rapin's objection.

Nothing is more evident than that the whole success of Ulysses depends upon his disguise ; a discovery would be fatal to him, and at once give a single unassisted person into the power of his enemies. How then is this disguise to be carried on ? especially when Ulysses in person is required to give an account of his own story ? Must it not be by assuming the name of another person, and giving a plausible relation of his life, fortunes, and calamities, that brought him to a strange country, where he has no

Sprung of a handmaid, from a bought embrace,
I shar'd his kindness with his lawful race : 235

acquaintance or friend ? This obliges him to be circumstantial, nothing giving a greater air of probability than descending to particularities, and this necessitates his prolixity. The whole relation is comprehended in the compass of an hundred and seventy lines ; and an episode of no greater length may not perhaps deserve to be called *verbose*, if compared with the length of the *Odyssey* : nay, there may be a reason given why it ought to be of a considerable length : there is a pause in the action, while *Minerva* passes from *Ithaca* to *Telemachus* in *Lacedæmon* : this interval is to be filled up with some incident relating to *Ulysses*, until *Telemachus* is prepared to return ; for his assistance is necessary to re-establish the affairs of *Ulysses*. This then is a time of leisure, and the Poet fills it up with the narrations of *Ulysses* till the return of *Telemachus*, and consequently there is room for a long relation. Besides (remarks *Eustathius*) *Homer* interests all men of all ages in the story, by giving us pieces of true history, ancient customs, and exact descriptions of persons and places, instructive and delightful to all the world, and these incidents are adorned with all the embellishments of eloquence and poetry. P.

Ver. 234. *Sprung of a handmaid* — —] *Ulysses* says he was the son of a concubine : this was not a matter of disgrace among the antients, concubinage being allowed by the laws.

The sons cast lots for their patrimony, an evidence that this was the practice of the antient Greeks. Hence an inheritance had the name *κληρονομία*, that is, from the lots ; parents put it to the decision of the lot, to avoid the envy and imputation of partiality in the distribution of their estates. It has been judged that the Poet writes according to the Athenian laws, at least this custom prevailed in the days of *Solon* ; for he forbade parents who had several legitimate sons to make a will, but ordained that all the legitimate sons should have an equal share of their father's effects. *Eustathius*. P.

This passage is very happy, unaffected, and faithful.

But when that fate, which all must undergo,
 From earth remov'd him to the shades below;
 The large domain his greedy sons divide,
 And each was portion'd as the lots decide.
 Little alas! was left my wretched share, 240
 Except a house, a covert from the air:
 But what by niggard Fortune was deny'd,
 A willing widow's copious wealth supply'd.
 My valour was my plea, a gallant mind
 That, true to honour, never lagg'd behind, 245 }
 (The sex is ever to a soldier kind.)
 Now wasting years my former strength con-
 found,
 And added woes have bow'd me to the ground:
 Yet by the stubble you may guess the grain,
 And mark the ruins of no vulgar man. 250
 Me, Pallas gave to lead the martial storm,
 And the fair ranks of battle to deform:

Ver. 243.] I discover no authority for this. Rather,
 A willing *wife's abundant* wealth supply'd.

Ver. 246.] This verse is a mean insertion, destitute of all
 countenance from his original.

Ver. 247.] These *two* couplets appear thus in Homer :
 — — — — but now all this is gone ;
 Yet the bare straw, I deem, informs thine eyes
 E'en now ; for woes unnumber'd press me down.

Ver. 249.] We must lament the inaccuracy of rhyme. Chap-
 man is good and exact :
 But I suppose, that you by thus much scene,
 Know by the stubble, what the corn hath bene.

Me, Mars inspir'd to turn the foe to flight,
 And tempt the secret ambush of the night.
 Let ghastly Death in all his forms appear, 255
 I saw him not; it was not mine to fear.
 Before the rest I rais'd my ready steel;
 The first I met, he yielded, or he fell.
 But works of peace my soul disdain'd to bear,
 The rural labour, or domestick care. 260
 To raise the mast, the missile dart to wing,
 And send swift arrows from the bounding string,

Ver. 257.] The rhymes are vicious. The subjoined couplet is more faithful to the author:

First with my lance I sprang upon the foe,
 Peerless of foot; and dealt the deadly blow.

Ver. 259. — — *My soul disdain'd to bear,*
The rural labour — —]

Plutarch, in his comparison of Aristides and Cato, cites these verses,

— — ἔρπον δὲ μοι ὃ φίλον ἔσκεν,
 Οὐδ' οἰκωφιλίη, &c.

and tells us, that they who neglect their private and domestick concerns, usually draw their subsistence from violence and rapine. This is certainly a truth: men are apt to supply their wants, occasioned by idleness, by plunder and injustice: but it is as certain that no reflection is intended to be cast upon this way of living by Ulysses, for in his age piracy was not only allowable, but glorious; and sudden inroads and incursions were practised by the greatest heroes. Homer therefore only intends to shew that the disposition of Ulysses inclined him to pursue the more dangerous, but more glorious, way of living by war, than the more lucrative, but more secure method of life, by agriculture and husbandry.

P.

Were arts the Gods made grateful to my mind;
 Those Gods, who turn (to various ends de-
 sign'd)

The various thoughts and talents of mankind.

Before the Grecians touch'd the Trojan plain, 266

Nine times commander, or by land or main,

In foreign fields I spread my glory far,

Great in the praise, rich in the spoils, of war:

Thence charg'd with riches, as increas'd in fame,

To Crete return'd, an honourable name. 271

But when great Jove that direful war decreed,

Which rous'd all Greece, and made the mighty
 bleed;

Our states myself and Idomen employ

To lead their fleets, and carry death to Troy. 275

Nine years we warr'd; the tenth saw Ilion fall;

Homeward we sail'd, but Heav'n dispers'd us all.

Ver. 263.] By borrowing a good expression from Ogilby, this verse will be considerably improved both in spirit and fidelity:

Me to these *dire delights* the Gods inclin'd.

Ver. 275.] A portion of his author, here suppressed, may be supplied in the following manner:

No means appear'd to shun that fatal field;

A noisy vulgar made our rulers yield.

Ver. 276.] Our translator is too brief in a passage, where amplification rather had not been unacceptable. Thus?

The sons of Greece a nine-years' labour found;

The tenth saw Troy laid level with the ground.

Their course our ships triumphant homeward keep,

But power divine disperst them thro' the deep.

One only month my wife enjoy'd my stay ;
 So will'd the God who gives and takes away.
 Nine ships I mann'd, equipp'd with ready stores,
 Intent to voyage to th' Ægyptian shores ; 281
 In feast and sacrifice my chosen train
 Six days consum'd ; the seventh we plough'd the
 main.

Crete's ample fields diminish to our eye ;
 Before the Boreas blast the vessels fly ; 285
 Safe thro' the level seas we sweep our way ;
 The steer-man governs, and the ships obey.
 The fifth fair morn we stem th' Ægyptian tide,
 And tilting o'er the bay the vessels ride ;
 To anchor there my fellows I command, 290
 And spies commission to explore the land.
 But sway'd by lust of gain, and headlong will,
 The coasts they ravage, and the natives kill.

Ver. 278.] Thus, more faithfully :

One only month at home I cheer'd my life
 In sweet embraces of my babes and wife.

Ver. 285.] Or thus, more accurately :

With tide and favouring wind our vessels fly :
Safe from disease and storm we sweep our way.

Ver. 288.] I should thus render the original :

Well-water'd Ægypt the fifth morn we found ;
 My ships I station'd in her stream renown'd.

Ver. 292.] The following attempt, which is literal, will shew
 the want of fidelity in our translator :

They, urg'd by insolence and lawless force,
 Straight of th' Ægyptian swains the well-till'd fields

Ver. 300.] A couplet, omitted here, the reader may see in book xvii. verse 522.

Restrain'd the rage the vengeful foe exprest,
 And turn'd the deadly weapons from my breast.
 Pious! to guard the hospitable rite,
 And fearing Jove, whom mercy's works delight.

In Ægypt thus with peace and plenty blest,
 I liv'd (and happy still had liv'd) a guest. 316
 On sev'n bright years successive blessings wait;
 The next chang'd all the colour of my fate.
 A false Phœnician of insidious mind,
 Vers'd in vile arts, and foe to humankind, 320
 With semblance fair invites me to his home;
 I seiz'd the proffer (ever fond to roam)
 Domestick in his faithless roof I stay'd,
 'Till the swift sun his annual circle made.
 To Lybia then he meditates the way; 325
 With guileful art a stranger to betray,
 And sell to bondage in a foreign land:
 Much doubting, yet compell'd, I quit the strand.
 Thro' the mid seas the nimble pinnace sails,
 Aloof from Crete, before the northern gales; 330
 But when remote her chalky cliffs we lost,
 And far from ken of any other coast,

Ver. 331.] The rhymes will not pass. We may thus substitute:

When vanisht Crete, nor other land was nigh;
 But all one wild expanse of sea and sky,
 Jove o'er our ship a night of horrors led —;

without any violation of fidelity.

When all was wild expanse of sea and air;
Then doom'd high Jove due vengeance to prepare.

He hung a night of horrors o'er their head, 335
(The shaded ocean blacken'd as it spread)
He launch'd the fiery bolt; from pole to pole
Broad burst the lightnings, deep the thunders.
roll;

In giddy rounds the whirling ship is tost,
And all in clouds of smoth'ring sulphur lost. 340
As from a hanging rock's tremendous height,
The sable crows with intercepted flight
Drop endlong; scarr'd, and black with sulph'rous hue,

So from the deck are hurl'd the ghastly crew.
Such end the wicked found! But Jove's intent
Was yet to save th' opprest and innocent. 346
Plac'd on the mast (the last recourse of life)
With winds and waves I held unequal strife;
For nine long days the billows tilting o'er,
The tenth soft wafts me to Thesprotia's shore. 350

Ver. 337.] The reader may see the same portion of the original, that corresponds to these *four* couplets, translated by Brome in book xii. verse 485 to 496. Neither translator has succeeded, in my opinion.

Ver. 348.] The version gives but a meager representation of it's original. The following attempt is literal:

There as I clang, the winds tempestuous drave.
Nine days beheld me tossing on the wave:

The monarch's son a shipwrackt wretch reliev'd,
 The sire with hospitable rites receiv'd,
 And in his palace like a brother plac'd,
 With gifts of price and gorgeous garments
 grac'd.

While here I sojourn'd, oft' I heard the fame 335
 How late Ulysses to the country came,
 How lov'd, how honour'd in this court he stay'd,
 And here his whole collected treasure lay'd;
 I saw myself the vast unnumber'd store
 Of steel elab'rate, and refulgent ore, 360
 And brass high heap'd amidst the regal dome;
 Immense supplies for ages yet to come!
 Meantime he voyag'd to explore the will
 Of Jove, on high Dodona's holy hill,

On the tenth gloomy night, a billow bore,
 Huge, rolling, furious, to Thesprotia's shore.

Ver. 363. — — *He voyag'd to explore the will
 Of Jove, on high Dodona's holy hill.*]

These oaks of Dodona were held to be oraculous, and to be endued with speech, by the antients; and pigeons were supposed to be the priestesses of the deity. Herodotus in Euterpe gives a full account of what belongs to this oracle, who tells us, that he was informed by the priestesses of Dodona, that two black pigeons flew away from Thebes in Ægypt, and one of them perching upon a tree in Dodona, admonished the inhabitants, with a human voice, to erect an oracle in that place to Jupiter. But Herodotus solves this fable after the following manner. "There were two priestesses carried away from Ægypt, and one of them was sold by the Phœnicians in Greece, where she in her servitude consecrated an altar to Jupiter under an oak; the Dodonæans gave her the name of a pigeon, because she was a

What means might best his safe return avail, 365
To come in pomp, or bear a secret sail?

" Barbarian, and her speech at first no more understood than
" the chattering of a bird or pigeon ; but as soon as she had
" learned the Greek tongue, it was presently reported that the
" pigeon spoke with an human voice. She had the epithet
" Black, because she was an Ægyptian."

Eustathius informs us, that Dodona was antiently a city of Thesprotia; and in process of time the limits of it being changed, it became of the country of the Molossians, that is, it lay between Thessaly and Epirus. Near this city was a mountain named Tmarus or Timourus: on this mountain there stood a temple, and within the precincts of it were these oraculous oaks of Jupiter: this was the most antient temple of Greece, according to Herodotus, founded by the Pelasgians, and at first served by priests called Selli; and the goddess Dione being joined with Jupiter in the worship, the service was performed by three aged priestesses, called in the Molossian tongue *πίλαιαι*, as old men were called *πίλαιοι*, (perhaps from the corrupted word *πάλαιοι*, or antients) and the same word *πίλαιαι* signifying also pigeons, gave occasion to the fable of the temple of Dodona having doves for priestesses. But if, as Herodotus affirms, the Phœnicians sold this priestess of Jupiter originally to the Greeks, it is probable they were called doves, after the Phœnician language, in which the same word, with a small alteration, signifies both a dove and a priestess. See note on ver. 75. of the twelfth Odyssey.

Eustathius gives us another solution of this difficulty, and tells us, that as there were *κορακομάντις*, or augurs, who drew predictions from the flight and gestures of crows; so there were others who predicted from observations made upon doves; and from hence these doves were called the prophetesses of Dodona, that being the way by which the decrees of the Gods were discovered by the augurs.

I have remarked, that the temple of Dodona stood upon the mountain Timourus; hence the word *τίμυραι* came to signify

Full oft' has Phidon, whilst he pour'd the wine,
 Attesting solemn all the pow'rs divine,
 That soon Ulysses would return, declar'd,
 The sailors waiting, and the ships prepar'd. 370
 But first the king dismiss'd me from his shores,
 For fair Dulichium crown'd with fruitful stores ;
 To good Acastus' friendly care consign'd :
 But other counsels pleas'd the sailors mind :

those oracles, and thus *τίμωρος* is used by Lycophron. Now Homer in another place writes,

Εἴ γε μὴν αἰθήσουσι Διὸς μετ' ἄλλοις Θίμωρες.

Strabo therefore, instead of *Θίμωρες*, reads *τίμωραι* ; for, observes that author, the oracles, not the laws of Jupiter, are preserved at Dodona. *Eustathius*.

But whence arose the fable of these oaks being vocal? I doubt not but this was an allusion of those who gave out the oracles to the people: they concealed themselves within the cavities or hollow of the oaks, and from thence delivered their oracles; and imposing by this method upon the superstition and credulity of those ages, persuaded the world that the Gods gave a voice and utterance to the oaks.

I refer the reader, for a larger account of these Dodonæan oracles, to the annotations upon book xvi. verse 285. of the *Iliad*. P.

I should prefer Ogilby, with some polish of modern harmony:

But he was gon, he said, to Dodon's grove,
 There to consult the sacred oak of Jove,
 Now absent long from home, to be advis'd,
 Should he return in publick or disguis'd.

But our translator borrows from Chapman, where this passage is repeated in the *nineteenth book* :

— — what course for home would best prevail
 To come in pompe, or beare a secret saile :

compare book xix. verse 453.

New frauds were plotted by the faithless train,
And Misery demands me once again. 376

Soon as remote from shore they plough the wave,
With ready hands they rush to seize their slave;
Then with these tatter'd rags they wrapt me
round,

(Stript of my own) and to the vessel bound. 380
At eve, at Ithaca's delightful land

The ship arriv'd : forth-issuing on the sand,
They sought repast ; while to th' unhappy kind,
The pitying Gods themselves my chains unbind.
Soft I descended, to the sea apply'd 385

My naked breast, and shot along the tide.
Soon past beyond their sight, I left the flood,
And took the spreading shelter of the wood.
Their prize escap'd the faithless pirates mourn'd;
But deem'd enquiry vain, and to their ship re-
turn'd. 390

Ver. 376.] Or, with more resemblance to the Greek phrase-
ology,

And deep calamities o'erwhelm again.

Ver. 388.] His author dictates,
And took the shelter of the *flowery* wood.

Ver. 389.] Our poet is concise. Thus Homer :
There I lay crouching : they with many a sigh
Depart ; nor farther search to them appear'd
A profitable labour : thus again
They climb their vessel. Me the gods with ease
Screen'd, and conducted to the friendly lodge
Of no rude man, and doom a longer date.

Screen'd by protecting Gods from hostile eyes,
 They led me to a good man and a wise ;
 To live beneath thy hospitable care,
 And wait the woes Heav'n dooms me yet to bear.

Ver. 391. *Screen'd by protecting Gods from hostile eyes,
 They led me to a good man and a wise.*]

This is a very artful compliment which Ulysses pays to Eumæus ; *The Gods guided me to the habitation of a person of wisdom*, and names not Eumæus, leaving it to him to apply it.

I doubt not but the reader agrees with Ulysses as to the character of Eumæus ; there is an air of piety to the Gods in all he speaks, and benevolence to mankind ; he is faithful to his king, upright in his trust, and hospitable to the stranger.

Dacier is of opinion, that ἀνδρὸς πιστοτάτοιον takes in virtue as well as wisdom ; and indeed Homer frequently joins σοφίαν καὶ δίκαιον, and ἀδαήμονες καὶ δίκαιοι ; that is, wisdom and virtue, folly and impiety, throughout the *Odyssey*. *For never, never wicked man was wise*. Virtue in a great measure depends upon education : it is a science, and may be learned like other sciences ; in reality there is no knowledge that deserves the name, without virtue ; if virtue be wanting, science becomes artifice : as Plato demonstrates from Homer ; who, though he is an enemy to this Poet, has enriched his writings with his sentiments. P.

Ver. 392.] Spence, in his *Essay*, justly censures this verse, as void of dignity. We can hardly acquiesce, even when the poetry is in it's own nature less elevated. Thus in the imitation of Horace, epist. i. 7. 39.

Now this I'll say, you'll find in me

A safe companion, and a free :

as Prior, in his imitation of the *ninth epistle* of the same book :

And, in one word, a good man, and a true :

and Chaucer in his *prologue* :

A Frere there was, a wanton, and a merry.

Ver. 394. *And wait the woes heav'n dooms me yet to bear.*] It may not perhaps be unsatisfactory to see how Ulysses keeps in sight of truth through this whole fabulous story.

Unhappy guest! whose sorrows touch my
mind!

395

(Thus good Eumæus with a sigh rejoin'd)
For real suff'rings since I grieve sincere,
Check not with fallacies the springing tear;
Nor turn the passion into groundless joy
For him, whom heav'n has destin'd to destroy.
Oh! had he perisht on some well-fought day, 401
Or in his friend's embraces dy'd away!

He gives a true account of his being at the war of Troy; he stays seven years in Ægypt, so long he continued with Calypso; the king of Ægypt, whose name Eustathius tells us was Sethon, according to the antients, entertains him hospitably like that Goddess; a Phœnician detains him a whole year, the same has been observed of Circe; the vessel of this Phœnician is lost by a storm, and all the crew perishes except Ulysses. The same is true of the companions of Ulysses: he is thrown upon the land of the Thesprotians by that tempest, and received courteously by Phidon, the king of that country; this represents his being cast upon the Phæacian shore by the storm, and the hospitable Phidon means Alcinous, king of the Phæacians: the manner likewise of his being introduced to Phidon, agrees with his introduction to Alcinous; the daughter introduces him to Alcinous, and the son to Phidon. Thus we see there is a *concordia discors* through the whole narration, the Poet only changing the names of persons and places. Ulysses lay under an absolute necessity thus to falsify his true history, and represent himself as a stranger to the whole island of Ithaca, otherwise it would have been natural for Eumæus to offer to guide him to his friends, upon which a discovery must inevitably have followed, which would have proved fatal to that hero. P.

Ver. 401.] Compare book i. verse 303. with the present passage.

That grateful Greece with streaming eyes might
raise

Historic marbles, to record his praise :

His praise, eternal on the faithful stone, 405

Had with transmissive honours grac'd his son.

Now snatch'd by harpies to the dreary coast,

Sunk is the hero, and his glory lost !

While pensive in this solitary den,

Far from gay cities, and the ways of men, 410

I linger life ; nor to the court repair,

But when the constant queen commands my
care ;

Ver. 407. *Now snatch'd by harpies — —*] This place seems to evince, that the expression of being torn by the harpies, means that the dead person is deprived of the rites of sepulture ; and not as Dacier understands it, that he is disappeared, or that it is unknown what is become of him : for the whole lamentation of Eumæus turns upon this point, namely, that Ulysses is dead, and deprived of the funeral ceremonies. P.

Ver. 411. — — *Nor to the court repair,
But when the queen — —*]

It may appear, at first view, as if Eumæus thought his absence from the court an aggravation to his calamities : but this is not his meaning : he speaks thus to prevent Ulysses from asking him to introduce him immediately to Penelope ; and this is the reason why he enlarges upon the story of the Ætolian, who had deceived him by raising his expectations of the immediate return of Ulysses.

It is remarkable, that almost all these fictions are made by Cretans, or have some relation to the island of the Cretans : thus Ulysses feigns himself to be of Crete, and this Ætolian lays the scene of his falsehood in the same island : which, as Eustathius observes, may possibly be a latent satyr upon that people,

Or when, to taste her hospitable board,
 Some guest arrives, with rumours of her lord ;
 And these indulge their want, and those their
 woe,

415

And here the tears, and there the goblets flow.
 By many such have I been warn'd ; but chief
 By one Ætolian robb'd of all belief,
 Whose hap it was to this our roof to roam,
 For murder banish'd from his native home. 420

who were become a reproach and proverb for their remarkable lying. This agrees exactly with the character given them by St. Paul from Epimenides,

Κῆρτες αἰὲ ψεύδαι.

And κῆρτες signifies to lie.

St. Chrysostom fills up the broken verse thus,

— — καὶ γὰρ τάφον, ὃ ἄνα, οἶον

Κῆρτες ἐνελήσαντο, σὺ δ' ὃ θάνης, ἴσος γὰρ αἰὲ.

But this is added from Callimachus in his hymn to Jupiter, thus translated by Mr. Prior,

The Cretan boasts thy natal place : but oft'
 He meets reproof deserv'd : for he presumptuous
 Has built a tomb for thee, who never know'st
 To die, but liv'st the same to day and ever.

That the latter part of these verses belongs not to Epimenides, is evident, for St. Paul quotes the verse thus :

Κῆρτες αἰὲ ψεύδαι, κατὰ θῆλια.

The two last words are not in Callimachus, and consequently the rest is only a conjectural and erroneous addition. P.

Ver. 415.] There is an Ovidian prettiness in these lines, that borders on littleness and affectation. Thus ? more closely :

These for their absent king indulge their tears ;
 Those the glad banquet, free-regaling, cheers.

I have animadverted on this species of impropriety in a note on the *Rape of the Lock*, iii. 8.

He swore, Ulysses on the coast of Crete
 Staid but a season to refit his fleet;
 A few revolving months shou'd waft him o'er,
 Fraught with bold warriors, and a boundless
 store.

O thou! whom age has taught to understand,
 And heav'n has guided with a fav'ring hand! 426
 On God or mortal to obtrude a lie
 Forbear, and dread to flatter, as to die.
 Not for such ends my house and heart are free,
 But dear respect to Jove, and charity. 430

And why, oh swain of unbelieving mind!
 (Thus quick reply'd the wisest of mankind)
 Doubt you my oath? yet more my faith to try, }
 A solemn compact let us ratify, }
 And witness ev'ry pow'r that rules the sky! 435 }
 If here Ulysses from his labours rest,
 Be then my prize a tunic and a vest;
 And, where my hopes invite me, straight trans-
 port
 In safety to Dulichium's friendly court.

Ver. 421. Thus Ogilby:

H' had seen our king new sheathing his craz'd fleet,
 By tempests tost, and that next spring from Crete—

Ver. 425.] Homer says only,

Thou, woe-worn senior!

so that our translator seems to have glanced on Chapman:

But thou, an old man, *taught* with so much woe
 As thou hast sufferd.

But if he greets not thy desiring eye, 440 }
 Hurl me from yon dread precipice on high ; }
 The due reward of fraud and perjury.

Doubtless, oh guest ! great laud and praise
 were mine

(Reply'd the swain for spotless faith divine)
 If, after social rites and gifts bestow'd, 445
 I stain'd my hospitable hearth with blood,
 How would the Gods my righteous toils succeed,
 And bless the hand that made a stranger bleed ?
 No more—th' approaching hours of silent night
 First claim refection, then to rest invite ; 450

Ver. 440.] Chapman is faithful to his author :

— — — — — If (as fits my vow)
 Your king returne not, let your servants throw
 My old limbes headlong, from some rock most hye,
 That other poore men may take feare to lye.

The version before us might be thus adjusted :

*Bid thy slaves hurl me from yon cliff on high,
 That all henceforth dread fraud and perjury.*

Ver. 443.] So Chapman :

The herdsman, that had gifts in him *divine*,
 Replied : O guest, how shall this fame of *mine*
 And honest vertue amongst men remaine
 Now, and heere after, without worthy staine,
 If I—:

but I should prefer to the tautology of our poet, which savours
 much of Sternhold and Hopkins, a different word :

— — — — — great *fame* and praise were mine.

Ver. 445.] The rhymes are inadmissible. Thus ?

If I with hospitable rites carest,
 And, sad reverse ! then robb'd of life my guest.

Ver. 449.] There is great prolixity in these *four* verses, and

Beneath our humble cottage let us haste,
And here, unenvy'd, rural dainties taste.

Thus commun'd these ; while to their lowly
dome

The full-fed swine return'd with evening home ;
Compell'd, reluctant, to their sev'ral sties, 455
With din obstrep'rous, and ungrateful cries.
Then to the slaves—Now from the herd the best
Select, in honour of our foreign guest :
With him, let us the genial banquet share,
For great and many are the griefs we bear ; 460

yet the sense of the author is not given. I shall present the reader with a plain literal translation :

'Tis supper-time : my comrades soon will come ;
We in our tent must speed the welcome meal.

Ver. 455. *Compell'd, reluctant, to their sev'ral sties,
With din obstrep'rous, and ungrateful cries.]*

There is scarce a more sonorous verse in the whole *Odyssey*.

Κλαγγὴ δ' ἄσπελος ἔργῳ συνῶν αὐλιζομένων.

The word swine is what debases our idea ; which is evident, if we substitute shepherd in the room of hogherd, and apply to it the most pompous epithet given by Homer to Eumæus. For instance, to say δῖος, or the illustrious hogherd, is mean enough : but the image is more tolerable when we say, the illustrious shepherd ; the office of a shepherd (especially as it is familiarized and dignified in poetry by the frequent use of it) being in repute. The Greeks have magnificent words to express the most common objects ; we want words of equal dignity, and have the disadvantage of being obliged to endeavour to raise a subject that is now in the utmost contempt, so as to guard it from meanness and ignominy.

P.

While those who from our labours heap their
board,

Blaspheme their feeder, and forget their Lord.

Thus speaking, with dispatchful hand he took
A weighty ax, and cleft the solid oak ;

This on the earth he pil'd ; a boar full fed 465

Of five years age, before the pile was led :

The swain, whom acts of piety delight,

Observant of the Gods, begins the rite ;

First shears the forehead of the bristly boar, }

And suppliant stands, invoking ev'ry pow'r 470 }

To speed Ulysses to his native shore.

Ver. 462.] This verse is interpolated by the translator. Chapman has fully deliver'd his author's sense :

Since others eat our labours, and take none.

Ver. 463. The rhymes are incorrect. Thus ?

He spake ; and with dispatchful hand receives

A weighty ax, and solid timber cleaves.

Ver. 469. *First shears the forehead of the bristly boar.*] I have already observed, that every meal among the antients was a kind of sacrifice of thanksgiving to the Gods ; and the table, as it were, an altar.

This sacrifice being different from any other in Homer, I will fully describe the particulars of it from Eustathius. It is a rural sacrifice ; we have before seen sacrifices in camps, in courts, and in cities, in the Iliad ; but this is the only one of this nature in all Homer.

They cut off the hair of the victim in commemoration of the original way of cloathing, which was made of hair, and the skins of beasts.

Eumæus strows flour upon it ; in remembrance, that before incense was in use, this was the antient manner of offering to the Gods, or as Dacier observes, of consecrating the victim, instead

A knotty stake then aiming ath is head,
 Down dropp'd he groaning, and the spirit fled.
 The scorching flames climb round on ev'ry side:
 Then the sing'd members they with skill divide;
 On these, in rolls of fat involv'd with art, 476
 The choicest morsels lay from ev'ry part.
 Some in the flames, bestrow'd with flour, they
 threw ;
 Some cut in fragments, from the forks they
 drew :
 These while on sev'ral tables they dispose, 480
 As priest himself, the blameless rustick rose ;
 Expert the destin'd victim to dis-part
 In sev'n just portions, pure of hand and heart.

of the barley mixed with salt, which had the name of immolation.

Eumæus cut a piece from every part of the victim ; by this he made it an holocaust, or an intire sacrifice.

Eumæus divides the rest at supper ; which was always the office of the most honourable person ; and thus we see Achilles and other heroes employed throughout the Iliad. He portions it into seven parts ; one he allots to Mercury and the nymphs, and the rest he reserves for himself, Ulysses, and his four servants. He gives the chine to Ulysses, which was ever reputed an honour and distinction ; thus Ajax after a victory over Hector, is rewarded in the same manner.

Νῦν τοισι δ' Ἀΐαντα διηκρίσεις γέρας
 Ἄρπιδης.

P.

Ver. 470.] We may thus rectify the rhyme :

Then every god his pious lips implore—

One sacred to the nymphs apart they lay ;
 Another to the winged son of May : 485
 The rural tribe in common share the rest,
 The king the chine, the honour of the feast,

Ver. 484. *One sacred to the nymphs — —*

Another to the winged son of May.]

It may be asked why Eumæus allots part of the victim to Mercury and the nymphs, since there is nothing of the like nature to be found in the whole Iliad and Odyssey ? This is done in compliance to the place and person of Eumæus, whose employment lies in the country, and who has the care of the herds of Ulysses ; he therefore offers to the nymphs, as they are the presidents of the fountains, rivers, groves, and furnish sustenance and food for cattle : and Mercury was held by the antients to be the patron of shepherds. Thus Simonides,

Θύειν Νύμφαις κ' Μαιάδ'· τόκῳ

Οὔτοι γὰρ ἀνδρῶν αἶμα ἔχουσι ποιμαίνων.

Eustathius adds, (from whom this is taken) that Mercury was a lucrative God, and therefore Eumæus sacrifices to him for increase of his herds : or because he was δόλιος ἱρμῆς, and, like Ulysses, master of all the arts of cunning and dissimulation, and then Eumæus may be understood to offer to him for the safety of Ulysses, that he might furnish him with artifice to bring him in security to his country ; and we see this agrees with his prayer.

What Dacier adds is yet more to the purpose. Eumæus joins Mercury with the nymphs because he was patron of flocks, and the antients generally placed the figure of a ram at the base of his images ; sometimes he is represented carrying a ram upon his arms, sometimes upon his shoulders : in short, it suffices that he was esteemed a rural deity, to make the sacrifice proper to be offered to him by a person whose occupation lay in the country. P,

Ver. 487.] Vicious rhymes ! Thus ?

Ulysses, while the rest regale the swains,
 The chine entire, an ample portion, gains.

Who sat delighted at his servant's board ;
 The faithful servant joy'd his unknown lord.
 Oh be thou dear (Ulysses cry'd) to Jove, 490
 As well thou claim'st a grateful stranger's love !
 Be then thy thanks, (the bounteous swain
 reply'd)

Enjoyment of the good the Gods provide.
 From God's own hand descend our joys and
 woes ;

These he decrees, and he but suffers those : 495
 All pow'r is his, and whatsoe'er he wills,
 The will itself, omnipotent, fulfills.
 'This said, the first fruits to the Gods he gave ;
 Then pour'd of offer'd wine the sable wave :
 In great Ulysses' hand he plac'd the bowl, 500
 He sat, and sweet refection chear'd his soul.
 The bread from canisters Mesaulius gave,
 (Eumæus' proper treasure bought this slave,

Ver. 488.] Or thus, for the reasons just assigned ;
 Delighted sate the king unknown, to see
 His faithful servant's hospitality.

Ver. 490.] So Chapman :
 — — — — I would to Jove
 (Eumæus) thou liv'dst in his worthy love
 As great as mine.

Ver. 492.] A very wrong turn is given to this speech in the translation ; which will sufficiently appear from a literal representation of it :

Eat, noble stranger ! and enjoy the meal
 Before thee : this will God bestow, and that
 Omit, as likes his will omnipotent.

And led from Taphos, to attend his board,
A servant added to his absent Lord) 505

Ver. 504. *And led from Taphos* — —] This custom of purchasing slaves prevailed over all the world, as appears not only from many places of Homer, but of the holy Scriptures, in which mention is made of slaves bought with money. The Taphians lived in a small island adjacent to Ithaca; Mentès was king of it, as appears from the first of the *Odyssey*: they were generally pirates, and are supposed to have had their name from their way of living, which in the Phœnician tongue (as Bochart observes) signifies rapine; *kataph*, and by contraction *taph*, bearing that signification.

Frequent use has been made of Phœnician interpretations through the course of these notes, and perhaps it may be judged necessary to say something why they may be supposed to give names to countries and persons, more than any other nation.

They are reported to be the inventors of letters, Lucan, lib. iii.

“ Phœnices primi, famæ si creditur, ausi

“ Mansuram rudibus vocem signare figuris.”

and were the greatest navigators in the world. Dionysius says they were the first,

Οἱ πρῶτοι ἦισσιν ἐπιτήσαντο θαλάσσης,

Πρῶτοι δ' ἐμπορίας ἀλιείων ἐμνήσαντο.

The first who used navigation, the first who trafficked by the ocean. If we put these two qualities together, it is no wonder that a great number of places were called by Phœnician names: for they being the first navigators, must necessarily discover a multitude of islands, countries, and cities, to which they would be obliged to give names when they described them. And nothing is so probable, as that they gave those names according to the observations they made upon the nature of the several countries, or employment of the inhabitants. In the present instance, the Taphians being remarkable pirates, (as appears from Homer,

— — Τάφιοι ληΐστρος ἄνδρες

— — ληΐστρον ἐπισπόμενοι Ταφίοισι.)

His task it was the wheaten loaves to lay,
 And from the banquet take the bowls away.
 And now the rage of hunger was repress,
 And each betakes him to his couch to rest. 509

Now came the night, and darkness cover'd o'er
 The face of things; the winds began to roar;

the Phœnicians, who first discovered this island, called it Taph, the island of Pirates. Places receive appellations according to the language of the discoverer, and generally from observations made upon the people. It will add a weight to this supposition, if we remember that Homer was well acquainted with the traditions and customs of the Phœnicians; for he speaks frequently of that people through the course of the Odyssey. P.

Ver. 505.] Ogilby is more full in some respects:

In his lord's absence him he kept alone,
 Both to Laertes and the queen unknown.

Ver. 506.] This couplet is an ingenious expansion of the following clause in his original:

The bread Mesaulius clear'd.

Ver. 510. *Now came the night, — —*

— — the winds began to roar, &c.]

Eustathius observes, that Homer introduces the following story by a very artful connexion, and makes it, as it were, grow out of the subject: the coldness of the present season brings to his mind a time like it, when he lay before Troy.

It is remarkable, that almost all Poets have taken an opportunity to give long descriptions of the night; Virgil, Statius, Apollonius, Tasso, and Dryden, have enlarged upon this subject: Homer seems industriously to have avoided it: perhaps he judged such descriptions to be no more than excrescencies, and at best but beautiful superfluities. A modern Hypercritick thinks Mr. Dryden to have excelled all the Poets in this point.

All things are hush'd as nature's self lay dead,
 The mountains seem to nod their drowsy head, &c.

The last verse is translated from Statius,

“ Et simulant fessos curvata cacumina somnos.”

The driving storm the wat'ry west-wind pours,
And Jove descends in deluges of show'rs.

which I mention only to propose it to consideration, whether *encumina* must, in this place, of necessity signify the tops of mountains, why may it not be applied, as it is frequently, to the tops of the trees? I question whether the nodding of a mountain, or the appearance of its nodding, be a natural image: whereas if we understand it of the trees, the difficulty vanishes; and the meaning will be much more easy, that the very trees seem to nod, as in sleep.

I beg the reader's patience to mention another verse of Statius, that has been undoubtedly mistaken.

“ Qualis ubi audito venantium murmure Tigris,
“ Horruit in maculas.” — —

Which Cowley renders,

— — he swells with angry pride,
And calls forth all his spots on ev'ry side.

In which sense also, the author of the Spectator quotes it from Cowley. But it is impossible to imagine that the hair of any creature can change into spots; and if any creature could change it by anger, would not the spots remain when the passion was over? The assertion is absolutely against nature, and matter of fact; and as absurd as to affirm that the hair of a tiger blushes. This mistake arises from the double sense of the word *macula*, which signifies also the *meshes* of a *net*, as any common dictionary will inform us. So Tully, *Reticulum minutis maculis*; Columella, *Rete grandi macula*; Ovid, *Distinctum maculis rete*. This way the sense is obvious: no wonder that a tiger, when enclosed in the toils, should *horre in maculas*, or erect his hair when he flies against the meshes, endeavouring to escape; and it agrees with the nature of that animal, to roughen his hair when he is angry. I beg the reader's pardon for all this; but the mention of a Hypercritick was infecting, and led me into it unawares. P.

Or thus, commensurate with the author:

Night came, all drear and dark: incessant rain
Pour'd down from Jove: moist Zephyr blew again:

which is perfectly faithful.

Ver. 513.] See Iliad v. 122.

Studious of rest and warmth, Ulysses lies,
 Foreseeing from the first the storm wou'd rise ;
 In mere necessity of coat and cloak, 516
 With artful preface to his host he spoke.

Hear me, my friends ! who this good banquet
 grace ;

'Tis sweet to play the fool in time and place,
 And wine can of their wits the wise beguile, 520
 Make the sage frolick, and the serious smile,
 The grave in merry measures frisk about,
 And many a long repented word bring out.
 Since to be talkative I now commence,
 Let wit cast off the sullen yoke of sense. 525
 Once I was strong (wou'd heav'n restore those
 days)

And with my betters claim'd a share of praise.
 Ulysses, Menelaus led forth a band,
 And join'd me with them, ('twas their own
 command ;)

A deathful ambush for the foe to lay, 530
 Beneath Troy walls by night we took our way :

Ver. 514.] This is very strange, obscure, and bordering on the ludicrous. Take a literal representation of the passage :

To prove the swineherd, spake the king, if chance
 Himself would strip his cloak, or urge his men,
 From care benevolent, to grant the boon.

Ver. 519.] Our Poet translates a verse of Horace, ode iv. 12.
 Dulce est desipere in loco.

There, clad in arms, along the marshes spread,
We made the osier-fringed bank our bed.

I'ull soon th' inclemency of heav'n I feel,
Nor had these shoulders cov'ring, but of steel.
Sharp blew the North; snow whitening all the
fields

536

Froze with the blast, and gath'ring glaz'd our
shields.

There all but I, well fenc'd with cloak and vest,
Lay cover'd by their ample shields at rest.

Fool that I was! I left behind my own; 540

The skill of weather and of winds unknown,
And trusted to my coat and shield alone!

Ver. 533.] This open vowel displeases, and correction is obvious:

We made *an* osier-fringed bank —.

Ver. 536.] This couplet is peculiarly elegant and exact.

Ver. 538.] Thus Ogilby:

Under their shields they quiet lay at rest,
I, like a fool, had left behind my rest.

Ver. 540. *I left behind my cloak, &c.*] To understand this passage, we must remember, that in those eastern regions, after very hot days an extream cold night would sometimes succeed, even with frost and snow, contrary to the usual order of the season. If it had been winter, no doubt Ulysses would have armed himself against the nocturnal cold, and not have been reduced to such an extremity.

There is one incident in this story that seems extraordinary: Ulysses and Menelaus are said to form an ambush under the very walls of Troy, and yet are described to be sleeping while they thus form it. The words are, εὖδον εἰκηλοῖ. Εὖδον does not necessarily signify to be asleep, as is already proved from the

When now was wasted more than half the night,
 And the stars faded at approaching light;
 Sudden I jogg'd Ulysses, who was laid 545
 Fast by my side, and shiv'ring thus I said.

Here longer in this field I cannot lie,
 The winter pinches, and with cold I die,
 And die asham'd (oh wisest of mankind)
 The only fool who left his cloak behind. 550

He thought, and answer'd: hardly waking yet,
 Sprung in his mind the momentary wit;
 (That wit, which or in council, or in fight,
 Still met th' emergence, and determin'd right)
 Hush thee, he cry'd, (soft whisp'ring in my ear)
 Speak not a word, lest any Greek may hear—
 And then (supporting on his arm his head)
 Hear me, companions! (thus aloud he said)
 Methinks too distant from the fleet we lye: 560
 Ev'n now a vision stood before my eye,
 And sure the warning vision was from high: }

conclusion of the first Iliad: but here it must have that import;
 for Ulysses tells his companions that he has had an extraordinary
 dream. Besides, even a tendency towards sleep should be
 avoided by soldiers in an ambuscade, especially by the leaders
 of it. The only answer that occurs to me is, that perhaps they
 had centinels waking while they slept; but even this would be
 unsoldier-like in our age. P.

Ver. 556.] Much in the same manner Ogilby:

With a low voyce thus *whisper'd in my ear*;
 No more, lest any of the rest should hear.

Let from among us some swift courier rise,
Haste to the gen'ral, and demand supplies.

Upstart'd Thoas straight, Andremon's son, ⁵⁶⁴
Nimbly he rose, and cast his garment down ;
Instant, the racer vanish'd off the ground ;
That instant, in his cloak I wrapt me round :
And safe I slept, till brightly-dawning shone
The Morn, conspicuous on her golden throne. ⁵⁷⁰

Oh were my strength as then, as then my
age !
Some friend would fence me from the winter's
rage.

Yet tatter'd as I look, I challeng'd then
The honours, and the offices of men :

Ver. 564.] The translator might glance on Chapman :

— — — — — Let one go then and try
If Agamemnon will afford *supply*.

Ver. 565.] Thus ? on account of the rhymes :

Then Thoas straight, Andræmon's son, *uprose* ;
Off, at the word, his purple cloak he throws.

Ver. 571.] Ogilby strives to keep nearer to his author :

Had I that strength, and youth, as then I had,
Amongst you soon I should be better clad,
Either for love or fear.

Thus ?

Some friend, as then, were *now* my strength *and* age,
From *love or shame* would screen the winter's rage.

Ver. 573.] So Chapman :

— — — — — I should *then*
Seem worth a weed, that fits a herdsman's *men*.

Some master, or some servant would allow 575
A cloak and vest—but I am nothing now !

Well hast thou spoke (rejoin'd th' attentive
swain)

Thy lips let fall no idle word or vain !
Nor garment shalt thou want, nor ought beside,
Meet, for the wand'ring suppliant to provide. 580
But in the morning take thy cloaths again,
For here one vest suffices ev'ry swain ;

Ver. 580.] The same rhymes have just occurred. Thus ?

But take *thine own*, when morning's rays appear ;

One vest suffices for *one swineherd* here.

And the rhymes, that follow, cannot be received as legitimate.

Ver. 581. *But in the morning take thy cloaths again.*] This is not spoken in vain ; it was necessary for Ulysses to appear in the form of a beggar, to prevent discovery.

The word in the Greek is *διοπαλίζεις*, which it is impossible to translate without a circumlocution. It paints (observes Eustathius) exactly the dress of a beggar, and the difficulty he labours under in drawing his rags to cover one part of his body that is naked, and while he covers that, leaving the other part bare : *διοπαλίζεις* is *ταῖς παλάμαις διήσεις* or *διήσεις*, and expresses how a beggar is embarrassed in the act of covering his body, by reason of the rents in his cloaths. P.

Ver. 582. *For here one vest suffices ev'ry swain.*] It is not at first view evident, why Ulysses requests a change of raiment from Eumæus, for a better dress would only have exposed him to the danger of a discovery. Besides, this would have been a direct opposition to the injunctions of the Goddess of Wisdom, who had not only disguised him in the habit of a beggar, but changed his features to a conformity with it. Why then should he make this petition ? The answer is, to carry on his disguise the better before Eumæus ; he has already told him that he was once a person of

No change of garments to our hinds is known:
 But when return'd, the good Ulysses' son
 With better hand shall grace with fit attires 585
 His guest, and send thee where thy soul desires.

The honest herdsman rose, as this he said,
 And drew before the hearth the stranger's bed:
 The fleecy spoils of sheep, a goat's rough hide
 He spreads; and adds a mantle thick and wide;
 With store to heap above him, and below, 591
 And guard each quarter as the tempests blow.

dignity, though now reduced to poverty by calamities: and consequently a person who had once known better fortunes, would be uneasy under such mean circumstances, and desire to appear like himself; therefore he asks a better dress, that Eumæus may believe his former story.

What Eumæus speaks of not having many changes of garments, is not a sign of poverty, but of the simplicity of the manners of those ages. It is the character of the luxurious, vain Phæacians, to delight in changes of dress, and agrees not with this plain, sincere, industrious Ithacan, Eumæus.

I wonder this last part of the relation of Ulysses has escaped the censure of the Criticks: the circumstance of getting the cloak of Thoas in the cold night, though it shews the artifice of Ulysses essential to his character, yet perhaps may be thought unworthy the majesty of epick poetry, where every thing ought to be great and magnificent. It is of such a nature as to raise a smile, rather than admiration; and Virgil has utterly rejected such levities. Perhaps it may be thought that Ulysses adapts himself to Eumæus, and endeavours to engage his favour by that piece of pleasantry; yet this does not solve the objection, for Eumæus is not a person of a low character: no one in the *Odyssey* speaks with better sense, or better morality. One would almost imagine that Homer was sensible of the weakness of this story, he introduces it so artfully. He tells us in a short pre-

There lay the king, and all the rest supine ;
 All, but the careful master of the swine :
 Forth hasted he to tend his bristly care, 595
 Well arm'd, and fenc'd against nocturnal air ;
 His weighty falchion o'er his shoulder ty'd :
 His shaggy cloak a mountain goat supply'd :
 With his broad spear, the dread of dogs and
 men,
 He seeks his lodging in the rocky den. 600

face, that wine unbends the most serious and wise person, and makes him laugh, dance, and speak, without his usual caution : and then he proceeds to the fable of his ambush before Troy. But no introduction can reconcile it to those who think such comick relations should not at all be introduced into epick poetry. P.

Ver. 594.] Here the translator drops the following portion of his original :

— — — — him Ulysses joy'd to see
 So careful of his absent master's wealth.

Ver. 595. *Forth hasted he to tend his bristly care.*] A French Critick has been very severe upon this conduct of Eumæus. *The divine hogherd*, says he, *having given the divine Ulysses his supper, sends him to sleep with his hogs, that had white teeth.* When Criticks find fault, they ought to take care that they impute nothing to an author but what the author really speaks, otherwise it is not criticism, but calumny and ignorance. Monsieur Perrault is here guilty of both, for Ulysses sleeps in the house of Eumæus, and Eumæus retires to take care of his charge, not to sleep, but to watch with them.

Ver. 597.] Thus more accurately :

His *wind-proof* cloak a mountain goat supply'd :
 With *pointed javelin*, dread of dogs and men.

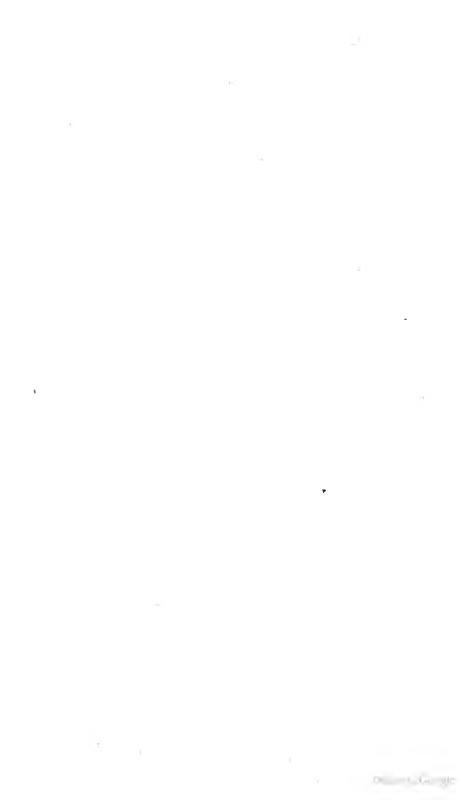
EDITOR.

There to the tusky herd he bends his way,
Where screen'd from Boreas, high o'er-arch'd,
they lay.

This and the preceding book take up no more than the space of one day. Ulysses lands in the morning, which is spent in consultation with Minerva how to bring about his restoration. About noon he comes to Eumæus, for immediately after his arrival they dine: they pass the afternoon and evening in conference: so that thirty-five days are exactly completed since the beginning of the Odyssey.

P.

THE
FIFTEENTH BOOK
OF THE
O D Y S S E Y.



THE ARGUMENT.

THE RETURN OF TELEMACHUS.

THE Goddess Minerva commands Telemachus in a vision to return to Ithaca. Pisistratus and he take leave of Menelaus, and arrive at Pylos, where they part; and Telemachus sets sail, after having received on board Theoclymenus the soothsayer. The scene then changes to the cottage of Eumæus, who entertains Ulysses with a recital of his adventures. In the mean time Telemachus arrives on the coast, and sending the vessel to the town, proceeds by himself to the lodge of Eumæus. P.



NOTE PRELIMINARY.

NEITHER this book, nor indeed some of the following, are to be reckoned among the most shining parts of the *Odyssey*. They are narrative, and generally low; yet natural, and just enough, considering Homer was resolved to describe and follow low life so very minutely. This great Poet here resembles an evening sun; he has not the same heat or brightness; there are several little clouds about him, though in some places gilded and adorned: however, to make us amends, he breaks out again before the conclusion of his course, and sets at last in glory.

There is no doubt, but all the parts of a poem are not capable of equal lustre; nay, they ought not to dazzle us alike, or tire us by a perpetual strain upon the imagination. But in these cooler relations a translator has a hard task: he is expected to *shine*, where the author is *not bright*: and the unreasonable critick demands a copy more noble than the original. It is true, these are the passages of which he ought to take particular care, and to set them off to the best advantage: but however he may polish a vulgar stone, it will still retain its inherent degree of cloudiness; and the man is ignorant indeed, who thinks one can make it a diamond.

The story now turns to Telemachus, and the Poet briefly describes his voyage to his country: there is a necessity to be concise, for the hero of an epick poem is never to be out of sight, after his introduction. The little time that Homer employs in the return of Telemachus is not spent unusefully by Ulysses; during this interval, he learns the state of his publick and domestick affairs from Eumæus, and prepares the way for the destruction of the Suitors, the chief design of the whole *Odyssey*. There is another reason why the Poet ought not to dwell at large upon the story of Telemachus; he bears but an incidental relation to the *Odyssey*, and consequently Homer was necessitated to pass over his actions with brevity, that he might describe the hero of his poem at full length. It has been objected, that no mention has been made of any action at all of Telemachus during his whole stay with Menelaus, and that he lies there idly, without making his voyage contribute any thing to the restitution of Ulysses; but from the former observation it is evident, that this silence in the

NOTE PRELIMINARY.

Poet proceeds from judgment; nothing is to be inserted in an epick poem but what has some affinity with the main design of it: but what affinity could the actions of Telemachus in the Spartan court have with those of Ulysses? This would have been to make two heroes in one poem, and would have broken the unity of the action; whereas by the contrary conduct Homer unites the two stories, and makes the voyage of Telemachus subservient to the chief action; namely, the restitution of Ulysses. Telemachus undertakes a voyage to make enquiry after Ulysses; this the Poet fully describes, because it has an immediate relation to Ulysses; but passes over all other adventures during the absence of Telemachus, because they have no relation to the design.

I know it has been objected, that the whole story of Telemachus is foreign to the Odyssey, and that the four first books have not a sufficient connexion with the rest of the poem, and therefore that there is a double action: but this objection will cease, if it be made appear, that this voyage contributes to the restoration of Ulysses; for whatever incident has such an effect, is united to the subject and essential to it. Now that this voyage has such an effect is very evident; the Suitors were ready to seize the throne of Ulysses, and compel his wife to marry; but by this voyage Telemachus breaks their whole designs. Instead of usurping the throne, they are obliged to defend themselves: they defer their purpose, and waste much time in endeavouring to intercept him in his return. By this method leisure is gained from the violence and addresses of the Suitors, till Ulysses returns and brings about his own re-establishment. This voyage therefore is the secret source from which all the happiness of Ulysses flows: for had not Telemachus sailed to Pyle, Penelope must have been compelled to marry, and the throne of Ulysses usurped. I have been more large upon this objection, because many foreign criticks lay great weight upon it. See note on verse 110 of the first book.

There has lately been a great dispute amongst the French, concerning the length of the stay of Telemachus from his country. The debate is not very material, nor is it very difficult to settle that point. Telemachus sailed from Ithaca in the evening of the second day, and returns to it on the thirty-eighth in the morning, so that he is absent thirty-five days compleatly. P.

THE
FIFTEENTH BOOK
OF THE
ODYSSEY.

NOW had Minerva reach'd those ample
plains,
Fam'd for the dance, where Menelaüs reigns ;

NOTES.

Ver. 1. *Now had Minerva, &c.*] If this had been related by an Historian, he would have only said that Telemachus judged it necessary for his affairs to sail back to his own country ; but a Poet steps out of the common beaten road, ascribes the wisdom of that hero to the Goddess of it, and introduces her in person, to give a dignity to his poetry.

The reader may consult in general the extracts from Bossu, (placed before the *Odyssey*) concerning machines, or the interposition of Deities in epick poetry. I will here beg leave to set them in a different and more particular light.

It has been imagined that a Deity is never to be introduced but when all human means are ineffectual: if this were true, Minerva would be in vain employed in bringing Telemachus back, when a common messenger might have answered that per-

Anxious she flies to great Ulysses' heir,
 His instant voyage challeng'd all her care.
 Beneath the royal portico display'd, 5
 With Nestor's son, 'Telemachus was lay'd;

pose as well as the Goddess. I doubt not but the verse of Horace has led many into this error;

"Nec Deus intersit nisi dignus vindice nodus."

This rule is to be applied only to the theatre, of which Horace there speaks, and means no more, than when the knot of the play is to be untied, and no other way is left for making the discovery, then let a God descend and clear the intricacy to the auditors. But, as Mr. Dryden observes, it has no relation to epick poetry.

It is true, that a Deity is never to be introduced upon little and unworthy occasions; the very design of machines is to add weight and dignity to the story, and consequently an unworthy employment defeats the very intent of them, and debases the Deities by making them act in offices unworthy of the characters of divine personages: but then it is as true, that a Poet is at liberty to use them for ornament as well as necessity. For instance, both Virgil and Homer in their descriptions of storms introduce Deities, Neptune and Æolus, only to fill our minds with grandeur and terror; for in reality a storm might have happened without a miracle, and Æneas and Ulysses both have been driven upon unknown shores, by a common storm as well as by the immediate interposition of Neptune or Æolus. But machines have a very happy effect; the Poet seems to converse with Gods, gives signs of a divine transport, and distinguishes his poem in all parts from an history. P.

Ver. 2.] This less usual interpretation of the original *epithet*, and, in my opinion, the less proper interpretation, our Poet took most probably from Chapman, who, however, like Pope, preserves both senses:

In Laecædæmon, *large and apt for dances.*

Ver. 5. *Beneath the royal portico, &c.*] Minerva here finds Telemachus in bed: it is necessary to remember that Ulysses landed in Ithaca in the morning of the thirty-fifth day; and when

In sleep profound the son of Nestor lies ;
 Not thine, Ulysses ! Care unseal'd his eyes :
 Restless he griev'd, with various fears oppress,
 And all thy fortunes roll'd within his breast. 10
 When, O Telemachus ! (the Goddess said)
 Too long in vain, too widely hast thou stray'd.
 Thus leaving careless thy paternal right
 The robbers prize, the prey to lawless might.
 On fond pursuits neglectful while you roam, 15
 Ev'n now, the hand of Rapine sacks the dome.
 Hence to Atrides ; and his leave implore
 To launch thy vessel for thy natal shore :

Minerva left him, she went to the Spartan court to Telemachus ; this vision therefore appears to that hero in the night following the thirty-fifth day. On the thirty-sixth he departs from Menelaus, and lodges that night with Diocles ; on the thirty-seventh he embarks towards the evening, sails all night, and lands on the thirty-eighth in the morning in his own country. From this observation it is likewise evident, that Ulysses passes two days in discourse with Eumæus, though the Poet only distinguishes the time by the voyage of Telemachus ; for the preceding book concludes with the thirty-fifth day, and Telemachus spends the thirty-sixth and thirty-seventh and the following night in his return, and meets Ulysses in the morning of the thirty-eighth day. This remark is necessary to avoid confusion, and to make the two stories of Ulysses and Telemachus coincide, in this and the next book of the Odyssey.

P.

Ver. 9.] Or rather,

Restless, *all night* he griev'd, with fears oppress'd.

Chapman is good and full :

Sleepe could not enter : cares did so excite,

His soule, through all the solitary night,

For his lov'd father.

Vol. III.

K

Fly, whilst thy mother virtuous yet withstands
 Her kindred's wishes, and her sire's commands ;
 Thro' both, Eurymachus pursues the dame, 21
 And with the noblest gifts asserts his claim.
 Hence therefore, while thy stores thy own re-
 main,

Thou know'st the practice of the female train,

Ver. 20. *Her kindred's wishes, and her sire's commands.*] Ovid had these lines in his view in his epistle of Penelope to Ulysses.

“ Me pater Icarus viduo decedere lecto

“ Cogit, & immensas increpat usque moras.”

But why should Minerva make use of these arguments, to persuade Telemachus to return immediately ; and give him no information concerning the safety of Ulysses, who was now actually landed in his own country ? The Poet reserves this discovery to be made in the future part of the story : if Telemachus had known of his father's being already returned, there could have been no room for the beautiful interview between the father and the son ; for the doubts and fears, the surprise and filial tenderness, on the part of Telemachus ; and for the paternal fondness, the yearnings of nature, and the transports of joy, on the part of Ulysses. Aristotle particularly commends this conduct of Homer with respect to Ulysses. These disguises and concealments, (says that author) perplex the fable with agreeable plots and intricacies, surprise us with a variety of incidents, and give room for the relation of many adventures ; while Ulysses still appears in assumed characters, and upon every occasion recites a new history. At the same time the Poet excellently sustains his character, which is every where distinguished by a wise and ready dissimulation.

P.

Ver. 24. *Thou know'st the practice of the female train.*] This is not spoken in derogation of Penelope, nor applied to her in particular ; it is laid down as an universal maxim, and uttered by the Goddess of Wisdom : but (says Madam Dacier) I wish the Poet had told us, if the husbands in his days had better memories

Lost in the children of the present spouse 25
 They slight the pledges of their former vows;
 Their love is always with the lover past;
 Still the succeeding flame expells the last.
 Let o'er thy house some chosen maid preside,
 'Till heav'n decrees to bless thee in a bride. 30
 But now thy more attentive ears incline,
 Observe the warnings of a pow'r divine:
 For thee their snares the suitor Lords shall lay
 In Samos sands, or streights of Ithaca,
 To seize thy life shall lurk the murd'rous band, 35
 E'er yet thy footsteps press thy native land.

towards their departed wives. But what advantage would this be to the fair sex, if we allow that an husband may possibly forget a former wife? I chuse rather to congratulate the modern ladies, against whom there is not the least objection of this nature. Is it not evident, that all our widows are utterly disconsolate, appear many months in deep mourning? and whenever they are prevailed upon to a second marriage, do they not chuse out the strongest, best built, and most vigorous youth of the nation? For what other reason, but that such constitutions may be a security against their ever feeling the like calamity again? What I have here said shews that the world is well changed since the times of Homer; and however the race of man is dwindled and decayed since those ages, yet it is a demonstration that the modern ladies are not to blame for it. P.

Ver. 33.] Much in the same manner Ogilby:

Lying to intercept thee in the way,
 'Twixt *dusty* Samos, and steep Ithaca.

Ver. 34.] This interpretation of the Greek epithet to Samos, he probably derived from Chapman, whom Ogilby follows in the couplet just quoted.

Ver. 35.] So Gray, in his "distant prospect of Eton college:"

No——sooner far their riot and their lust
 All cov'ring earth shall bury deep in dust !
 Then distant from the scatter'd islands steer,
 Nor let the night retard thy full career ; 40
 Thy heav'nly guardian shall instruct the gales
 To smooth thy passage, and supply thy sails :
 And when at Ithaca thy labour ends,
 Send to the town thy vessel with thy friends ;
 But seek thou first the master of the swine, 45
 (For still to thee his loyal thoughts incline)
 There pass the night : while he his course
 pursues

To bring Penelope the wish'd-for news,
 That thou safe sailing from the Pylian strand
 Art come to bless her in thy native land. 50

Thus spoke the Goddess, and resum'd her
 flight

To the pure regions of eternal light.
 Meanwhile Pisistratus he gently shakes,
 And with these words the slumb'ring youth
 awakes.

Ah ! shew them where in ambush stand,
 To seize their prey, the *murd'rous band* !

And the reader may turn to another translation of the same
 verses in the original, at book xiii. verse 492.

Ver. 41.] His author rather dictates,
 Some heav'nly guardian—.

Ver. 51.] He might with ease have adhered to his author's
 language :

To high Olympus then the blue-ey'd maid
 Her awful presence, with these words, convey'd.

Rise, son of Nestor ! for the road prepare, 55
And join the harness'd coursers to the car.

What cause, he cry'd, can justify our flight,
To tempt the dangers of forbidding night ?
Here wait we rather, till approaching day
Shall prompt our speed, and point the ready
way. 60

Nor think of flight before the Spartan king
Shall bid farewell, and bounteous presents bring ;
Gifts, which to distant ages safely stor'd,
The sacred act of friendship shall record.

Thus he. But when the dawn bestreak'd the
East, 65

The king from Helen rose, and sought his guest.
As soon as his approach the hero knew,
The splendid mantle round him first he threw,

Ver. 56.] Or thus ? on account of the rhyme :
To *see* the coursers harness'd *be thy care*.

Ver. 58.] Dryden in his " character of a good parson :"
Tempting on foot, alone, without affright,
The dangers of a dark tempestuous night.

Ver. 62.] The word, which is taken up by the following
verse, should have appeared in this :

— — — — and *gifts abundant* bring.

Ver. 65.] A bad rhyme. Rather :

Thus he ; and Morn, on throne of gold, arose :
Then to his guest the king from Helen goes.

Ver. 67.] There is a prosaic languor in the verse, as it stands
at present. Better, perhaps, so :

When his approach the *youthful* hero knew—.

Ogilby renders :

Then o'er his ample shoulders whirl'd the cloak,
Respectful met the monarch, and bespoke. 70

Hail, great Atrides, favour'd of high Jove !
Let not thy friends in vain for licence move.
Swift let us measure back the wat'ry way,
Nor check our speed, impatient of delay.

If with desire so strong thy bosom glows, 75
Ill, said the king, shou'd I thy wish oppose ;
For oft in others freely I reprove
The ill-tim'd efforts of officious love ;
Who love too much, hate in the like extream,
And both the golden mean alike condemn. 80
Alike he thwarts the hospitable end,
Who drives the free, or stays the hasty friend ;
True friendship's laws are by this rule exprest,
Welcome the coming, speed the parting guest.

Of which, soon as Ulysses offspring *knew*
He slipt on's coat, and ore his shoulders *threw*
His upper weed.

Ver. 72.] A word in this verse displeases me; which our translator seems to have fetched from Ogilby :

Your *licence* grant, that home I may depart.

Ver. 79.] No rhymes at all. Thus ?

Who love too much, hate in the *same excess* ;
And both the golden mean alike *transgress*.

Ver. 84. *Welcome the coming, speed the parting guest.*] Homer has here laid together admirable precepts for social life: the passage was much admired ; Herodotus borrowed it, as we are informed by Eustathius.

— — — — — *τραπίζη*

Μιλίξαντ' ἀπόστιμψαι ἐπὰν ἰδῶσι μέσθαι.

Yet stay, my friends, and in your chariot take 85
 The noblest presents that our love can make :
 Meantime commit we to our women's care
 Some choice domestick viands to prepare ;
 The trav'ler rising from the banquet gay,
 Eludes the labours of the tedious way. 90
 Then if a wider course shall rather please
 Thro' spacious Argos, and the realms of Greece,
 Atrides in his chariot shall attend ;
 Himself thy convoy to each royal friend.
 No prince will let Ulysses' heir remove 95
 Without some pledge, some monument of love ;
 These will the caldron, these the tripod give,
 From those the well-pair'd mules we shall }
 receive,
 Or bowl emboss'd whose golden figures live. }

But perhaps Eustathius quoted by memory, or through inadvertency wrote down Herodotus for Theocritus, in whom these lines are to be found :

Μηδὶ ξεινοδόκον κακὸν ἔμμεναι, ἀλλὰ τραπέζῃ

Μελίξαντ' ἀπόπιμψαι, ἵππων ἰθὺλῶντι πέσθαι.

P.

Ver. 91.] These rhymes must not stand ; but I cannot promise a satisfactory substitution :

Then, should your wish a different course pursue,
 Through Greece and Argos, for a wider view—

Ver. 98.] Homer says only,

— — — — or golden bowl :

but Chapman had amplified with similar luxuriance before our Poet :

A bowle of gold, that hath his price,
 Heightn'd with emblems of some rare device.

To whom the youth, for prudence fam'd,
reply'd : 100

O monarch, care of heav'n! thy people's pride!
No friend in Ithaca my place supplies,
No pow'rful hands are there, no watchful eyes:
My stores expos'd and fenceless house demand
The speediest succour from my guardian hand;
Lest in a search too anxious and too vain 106
Of one lost joy, I lose what yet remain.

His purpose when the gen'rous warrior heard,
He charg'd the household cates to be prepar'd.

Ver. 103.] I should prefer,
No pow'rful hands *controul*, no watchful eyes.

Ver. 108.] These rhymes, which I cannot admire, seem to be brought from Chapman :

When this the shrill-voic't Menelaus *heard* ;
He charg'd his quene and maids, to see prepar'd
Breakfast.

Ver. 109. *He charg'd the household cates to be prepar'd.*] It is in the original, *He commanded Helen and her maids to do it.* The moderns have blamed Menelaus for want of delicacy in commanding his queen to perform such household offices. I read such passages with pleasure, because they are exact pictures of ancient life: we may as well condemn the first inhabitants of the world for want of politeness, in living in tents and bowers, and not in palaces. This command of Menelaus agrees with those manners, and with the patriarchal life. Gen. xviii. 6. *Abraham hastened into his tent, and said unto Sarah his wife, Make ready quickly three measures of fine meal: knead it, and makes cakes upon the hearth.*

I doubt not but the continual descriptions of entertainments have likewise given offence to many; but we may be in some degree reconciled to them, if we consider they are not only instances of the hospitality of the antients, but of their piety and

Now with the dawn, from his adjoining home,
 Was Boëthædes Eteonus come ; 111
 Swift as the word he forms the rising blaze,
 And o'er the coals the smoaking fragments lays.
 Meantime the king, his son, and Helen, went
 Where the rich wardrobe breath'd a costly scent.
 The king selected from the glitt'ring rows 116
 A bowl ; the prince a silver beaker chose.
 The beauteous queen revolv'd with careful eyes
 Her various textures of unnumber'd dies,
 And chose the largest ; with no vulgar art 120
 Her own fair hands embroider'd ev'ry part :
 Beneath the rest it lay divinely bright,
 Like radiant Hesper o'er the gems of night.

religion : every meal was a religious act, a sacrifice, or a feast of thanksgiving : libations of wine, and offerings of part of the flesh, were constantly made at every entertainment. This gives a dignity to the description, and when we read it, we are not to consider it as an act merely of eating or drinking, but as an office of worship to the Gods.

This is a note of the criticks ; but perhaps the same thing might as well be said of our modern entertainments, wherever the good practice of saying *grace* before and after meat is not yet laid aside.

Ver. 115.] The reader will be pleased with comparing the translation of a similar passage to this before us, by our Poet, in Iliad vi. verse 358. to which I refer.

Ver. 123. *Like radiant Hesper o'er the gems of night.*] If this passage were translated literally, it would stand thus, *Helen chose a vesture of most beautiful embroidery, and of the largest extent, a vesture that lay beneath the rest.* We are to understand by the last circumstance, that this vesture was the choicest of her wardrobe,

'Then with each gift they hasten'd to their guest,
And thus the king Ulysses' heir address. 125

Since fix'd are thy resolves, may thund'ring
Jove

With happiest omens thy desires approve !
This silver bowl, whose costly margins shine
Enchas'd with gold, this valu'd gift be thine ;
To me this present, of Vulcanian frame, 130
From Sidon's hospitable monarch came ;
To thee we now consign the precious load,
The pride of kings, and labour of a God.

Then gave the cup ; while Megapenthe brought
The silver vase with living sculpture wrought.

it being repositied with the greatest care, or *νείατος ἄλλαν*. The verses are taken from *lib. vi.* of the *Iliad*. This robe was the work of Helen's own hands ; an instance that in those days a great lady, or a great beauty, might be a good workwoman : and she here seems to take particular care to obviate an opinion one might otherwise have, that she did not apply herself to those works till her best days were past. We are told in the *Iliad*,

Her in the palace, at her loom she found,
The golden web her own sad story crown'd :
The Trojan wars she weav'd, herself the prize,
And the dire triumphs of her fatal eyes. P.

Ver. 132.] The rhymes might be mended thus :

*This bowl of work celestial, precious load !
And pride of kings, be now on thee bestow'd.*

Ver. 134.] Homer says, Megapenthes ; but our Poet took his erroneous termination from Chapman. He should have followed Ogilby ; who yet seems to have been consulted :

Whilst Megapenthes him the charger brought.

The beauteous queen advancing next, display'd
The shining veil, and thus endearing said.

Accept, dear youth, this monument of love,
Long since, in better days, by Helen wove :
Safe in thy mother's care the vesture lay, 140
To deck thy bride, and grace thy nuptial day.
Meantime may'st thou with happiest speed regain
Thy stately palace, and thy wide domain.

She said, and gave the veil; with grateful look
The prince the variegated present took. 143
And now, when thro' the royal dome they pass'd,
High on a throne the king each stranger plac'd.
A golden ew'r th' attendant damsel brings,
Replete with water from the crystal springs;
With copious streams the shining vase supplies
A silver laver of capacious size. 151
They wash. The tables in fair order spread,
The glitt'ring canisters are crown'd with bread;

Ver. 139.] The grammatical impropriety I would thus remove:
Which once, in better days, thy Helen wove.

Ver. 145.] By some unaccountable mistake, our translator
has passed over *two* verses of his author, faithfully exhibited by
his predecessors, to the following purport :

This in the chariotz seat Pisistrate laid,
And the rich gift with wond'ring eyes survey'd.

Ver. 152.] So Chapman :

— — — A bright board then she *spread* ;
On which another reverend dame set *bread* :

and the reader will recollect to have read this passage more
than once before.

Viands of various kinds allure the taste
 Of choicest sort and savour ; rich repast ! 155
 Whilst Eteonus portions out the shares,
 Atrides' son the purple draught prepares.
 And now (each seated with the genial feast,
 And the short rage of thirst and hunger ceast)
 Ulysses' son, with his illustrious friend, 160
 The horses join, the polish'd car ascend.
 Along the court the fiery steeds rebound,
 And the wide portal echoes to the sound.
 The king precedes ; a bowl with fragrant wine
 (Libation destin'd to the pow'rs divine) 165
 His right-hand held : before the steeds he
 stands,
 Then, mix'd with pray'rs, he utters these com-
 mands.

Farewell and prosper, youths ! let Nestor know
 What grateful thoughts still in this bosom glow,
 For all the proofs of his paternal care, 170
 Thro' the long dangers of the ten-years war.
 Ah ! doubt not our report (the prince rejoin'd)
 Of all the virtues of thy generous mind.

Ver. 164.] Thus Ogilby :

And favour beg from all *the powers divine*,
The king presents them with a bowl of wine.

Ver. 170.] These vicious rhymes might be suggested by
 Chapman :

That I professe in all our Ilion warres
 He stood a careful father to my cares.

And oh ! return'd might we Ulysses meet !
 To him thy presents shew, thy words repeat: 175
 How will each speech his grateful wonder raise?
 How will each gift indulge us in thy praise?

Scarce ended thus the prince, when on the right
 Advanc'd the bird of Jove : auspicious sight !
 A milk-white fowl his clinching talons bore, 180
 With care domestic pamper'd at the floor.
 Peasants in vain with threat'ning cries pursue,
 In solemn speed the bird majestick flew

Ver. 174. *And oh ! return'd might we Ulysses meet ! &c.*] It is not impossible but a false reading may have crept into the text in this verse. In the present edition it stands thus.

— — — — αἶ γὰρ ἰγὼν ὥς
 Νοστήσας, Ἰθάκης δὲ κίων, Ὀδυσσεὺς ἐν οἴκῳ.
 Εἵποιμ'. — —

The sense will be less intricate, and the construction more easy, if instead of κίων we insert κίχων, and read the line thus pointed.

Νοστήσας Ἰθάκης δὲ, κίχων Ὀδυσσεὺς ἐν οἴκῳ
 Εἵποιμ'.

Then the verse will have this import, “ O may I, upon my
 “ return to Ithaca, finding Ulysses in his palace, give him an
 “ account of your friendship !” whereas in the common editions
 there is a tautology, and either κίων or νοστήσας must be allowed
 to be a superfluity. P.

Ver. 176.] The diffusion of our version will appear from
 Ogilby, who is faithfully expressive of his original :

— — — Ah ! could I as well
 Return'd to Ithaca my father tell
 Of all your kindness, and rich presents shew,
 Which you on me are pleased to bestow.

Full dexter to the car : the prosp'rous sight
Fill'd ev'ry breast with wonder and delight. 185

But Nestor's son the chearful silence broke,
And in these words the Spartan chief bespoke.
Say if to us the Gods these omens send,
Or fates peculiar to thyself portend ?

Whilst yet the monarch paus'd, with doubts
opprest, 190
The beauteous queen reliev'd his lab'ring breast.

Hear me, she cry'd, to whom the Gods have
giv'n
To read this sign, and mystick sense of heav'n.

Ver. 192. *Hear me, she cry'd, &c.*] It is not clear why the Poet ascribes a greater quickness and penetration to Helen in the solution of this prodigy, than to Menelaus. Is it, as Eustathius asserts, from a superior acuteness of nature and presence of mind in the fair sex ? Or is it, that Helen in this resembles some modern beauties, who (though their husbands be asked the question) will make the answer themselves ? I would willingly believe that Helen might happen to stand in such a position, as to be able to make more minute observation upon the flight of the eagle, than Menelaus ; and being more circumstantial in the observation, she might for that reason be more ready and circumstantial in the interpretation. But Homer himself tells us, that she received it from the Gods. This is a pious lesson, to teach us in general, that all knowledge is the gift of God, and perhaps here particularly inserted to raise the character of Helen, and make us less surprised to see her forgiven by Menelaus, when she is not only pardoned, but favoured thus with inspiration. And indeed it was necessary to reconcile us to this fatal beauty ; at whom the reader is naturally enough offended ; she is an actress in many of the scenes of the *Odyssey*, and consequently to be redeemed from contempt : this is done by degrees ; the

As thus the plummy sov'reign of the air
 Left on the mountain's brow his callow care, 195
 And wander'd thro' the wide æthereal way
 To pour his wrath on yon luxurious prey ;
 So shall thy god-like father, toss'd in vain
 Thro' all the dangers of the boundless main,
 Arrive, (or is perchance already come) 200
 From slaughter'd gluttons to release the dome.

Oh! if this promiss'd bliss by thund'ring Jove,
 (The prince reply'd) stand fix'd in fate above;
 To thee, as to some God, I'll temples raise,
 And crown thy altars with the costly blaze. 205

Poet steals away the aduress from our view, to set before us
 the amiable penitent. P.

Ver. 194. *As thus the plummy sov'reign, &c.*] Ulysses is the eagle, the bird represents the Suitors: the cries of the men and women when the eagle seized his prey, denote the lamentations of the relations of the Suitors, who are slain by Ulysses. The circumstance of the flight of the eagle close to the horses, is added to shew that the prodigy had a fixed and certain reference to a person present; namely Telemachus: the eagle comes suddenly from a mountain; this means that Ulysses shall unexpectedly arrive from the country to the Suitors destruction. The fowl is said to be fed by the family, this is a full designation of the Suitors, who feed upon Ulysses, and prey upon his family. And as this bird is killed by the talons of the eagle, so the Suitors fall by the spear of Ulysses. *Eustathius.* P.

Ver. 198.] Or thus, with more fidelity :

So shall Ulysses, long a wanderer huri'd,

By woes long harass'd, thro' the spacious world—.

Ver. 204.] This is much too strong for his author, who is well given by Chapman :

He said ; and bending o'er his chariot, flung
 Athwart the fiery steeds the smarting thong ;
 The bounding shafts upon the harness play,
 'Till night descending intercepts the way.

To Diocleus, at Pheræ, they repair, 210
 Whose boasted sire was sacred Alpheus' heir ;
 With him all night the youthful strangers stay'd,
 Nor found the hospitable rites unpay'd.
 But soon as Morning from her orient bed
 Had ting'd the mountains with her earliest red,
 They join'd the steeds, and on the chariot
 sprung ; 216

The brazen portals in their passage rung.

To Pylos soon they came ; when thus begun
 To Nestor's heir Ulysses' god-like son ;
 Let not Pisistratus in vain be prest, 220
 Nor unconsenting hear his friend's request ;

When I arrive, I will performe to thee
 My daily vowes, as to a Deity.

Thus ?

To thee from grateful lips my vows shall rise ;
 To thee, as some bless'd tenant of the skies.

Ver. 206.] I see no reason for discarding the old *participle* of the verb *fling*. A restoration of it in this place will be a medicine to the rhyme.

He said ; athwart the fiery *coursers flong*,
As o'er the car he bends, resounds the thong.

Ver. 214.] I should like better,
 Soon as Aurora from her orient bed—.

Ver. 216.] I should write *sprang* and *rang*.

His friend by long hereditary claim,
 In toils his equal, and in years the same.
 No farther from our vessel, I implore,
 The coursers drive ; but lash them to the shore.
 Too long thy father would his friend detain ; 226
 I dread his proffer'd kindness, urg'd in vain.

Ver. 222.] His original is not well represented here. Thus ?

His friend by long hereditary claim
Of ties paternal, and in years the same.
 Our friendship too this journey will improve,
 Chear'd by sweet interchange of mutual love.

Ver. 226. *Too long thy father would his friend detain.*] This has been objected against, as contrary to the promise of Telemachus, who assured Menelaus that he would *acquaint Nestor with his great friendship and hospitality*: is he therefore not guilty of falshood, by embarking immediately without fulfilling his promise ? Eustathius answers, that the prodigy of the eagle occasions this alteration, and that the not fulfilling his promise is to be ascribed to accident and necessity. But the words of Telemachus sufficiently justify his veracity ; they are of the plural number *καταλήξομεν*, *I and Pisistratus will inform Nestor of your hospitality*: this promise he leaves to be performed by Pisistratus, who returns directly to Nestor. Others blame Telemachus as unpolite, in leaving Nestor without any acknowledgment for his civilities. Dacier has recourse to the command of Minerva, and to the prodigy of the eagle, for his vindication : he is commanded by the Gods to return immediately ; and therefore not blameable for complying with their injunctions. But perhaps it is a better reason to say, that the nature of the poem requires such a conduct ; the action of the Odyssey stands still till the return of Telemachus, (whatever happens to him in Pyle being foreign to it) and therefore Homer shews his judgment, in precipitating the actions of Telemachus, rather than trifling away the time, while the story sleeps, only to shew a piece of complaisance and ceremony. P.

The hero paus'd, and ponder'd this request,
 While love and duty warr'd within his breast.
 At length resolv'd, he turn'd his ready hand, 230
 And lash'd his panting coursers to the strand.
 'There, while within the poop with care he stor'd
 The regal presents of the Spartan lord ;
 With speed be gone, (said he) call ev'ry mate,
 E'er yet to Nestor I the tale relate : 235
 'Tis true, the fervour of his gen'rous heart
 Brooks no repulse, nor could'st thou soon depart :
 Himself will seek thee here, nor wilt thou find,
 In words alone, the Pylian monarch kind.
 But when arriv'd he thy return shall know, 240
 How will his breast with honest fury glow ?
 This said, the sounding strokes his horses fire,
 And soon he reach'd the palace of his sire.

Now, (cry'd Telemachus) with speedy care
 Hoise ev'ry sail, and ev'ry oar prepare. 245
 Swift as the word his willing mates obey,
 And seize their seats, impatient for the sea.

Meantime the prince with sacrifice adores
 Minerva, and her guardian aid implores ; 249
 When lo ! a wretch ran breathless to the shore,
 New from his crime, and reeking yet with gore.

Ver. 232.] I should prefer, as more faithful, a couplet with the rhymes of Ogilby :

There, while with brauteous gifts he stores the hold,
 The vest refulgent, and the costly gold —

Ver. 247.] Or thus, on account of the rhyme :

Spring to their seats, and speed the destin'd way.

A seer he was, from great Melampus sprung,
 Melampus, who in Pylos flourish'd long,
 'Till urg'd by wrongs a foreign realm he chose,
 Far from the hateful cause of all his woes. 255
 Neleus his treasures one long year detains ;
 As long, he groan'd in Phylacus's chains :
 Meantime, what anguish and what rage combin'd,
 For lovely Pero rack'd his lab'ring mind !

Ver. 252. — — *From great Melampus sprung.*] There is some obscurity in this genealogical history. Melampus was a prophet, he lived in Pylos, and was a person of great wealth ; his uncle Neleus seized his riches, and detained them a whole year, to oblige him to recover his herds detained by Iphyclus in Phylace ; he failed in the attempt, and was kept in prison by Iphyclus, the son of Phylacus. Bias, the brother of Melampus, was in love with Pero the daughter of Neleus ; Neleus, to engage Melampus more strongly in the enterprise, promises to give Pero in marriage to his brother Bias, upon the recovery of his herds from Iphyclus. At length Iphyclus releases Melampus from prison, upon his discovering to him how he might have an heir to succeed to his dominions, and rewards him with restoring the herds of Neleus : then Neleus retracts his promise, and refuses to give his daughter Pero to Bias the brother of Melampus ; upon this Neleus and Melampus quarrel, and engaging in a single combat, Neleus is vanquished, and Melampus retires to Argos. See *lib. xi. ver. 350, &c.* and the annotations, note 23. P.

The rhyme would become unexceptionable by employing the old *preterite* of this *verb* ; and every variety of this kind, consistent with the rules of *grammar*, should be preserved for the accommodation of *Poetry* at least :

A seer he was, and from Melampus sprung.

Ver. 259.] More closely, and as well,

For *Neleus' daughter*, rackt his lab'ring mind.

Yet 'scap'd he death ; and vengeful of his wrong
 To Pylos drove the lowing herds along : 261
 Then (Neleus vanquish'd, and consign'd the fair
 To Bias' arms) he sought a foreign air ;
 Argos the rich for his retreat he chose,
 There form'd his empire ; there his palace rose.
 From him Antiphates and Mantius came : 266
 The first begot Oicleus great in fame,
 And he Amphiaraus, immortal name !
 The people's saviour, and divinely wise,
 Belov'd by Jove, and him who gilds the skies,
 Yet short his date of life ! by female pride he
 dies. 271

Ver. 270. *Belov'd by Jove, and him who gilds the skies,*

Yet short his date of life ! by female pride he dies.]

The Poet means Euryphyle, who, being bribed with a golden bracelet by Polynices, persuaded her husband Amphiaraus to go to the Theban war, where he lost his life. This is a remarkable passage : *Though he was loved by Jupiter and Apollo, yet he reached not to old age.* Is a short life the greatest instance of the love of the Gods? Plato quotes the verse to this purpose. "The life of man is so loaded with calamity, that it is an instance of the favour of Heaven to take the burthen from us with speed." The same author in *Axiochus* (if that dialogue be his) asserts, that the Gods, having a perfect insight into human affairs, take speedily to themselves those whom they love. Thus when Trophonius and Agamedes, had built a temple to Apollo, they prayed to receive a blessing the most beneficial to mankind : the God granted their prayers, and they were both found dead the next morning. Thus likewise the priestess of Juno, when her two sons had yoked themselves to her chariot, and drawn her for the greater expedition to the temple, prayed to the Goddess to reward their filial piety ; and they both died that night. This

From Mantius Clitus, whom Aurora's love
 Snatch'd for his beauty to the thrones above :
 And Polyphides on whom Phæbus shone
 With fullest rays, Amphiaraus now gone ; 275
 In Hyperesia's groves he made abode,
 And taught mankind the counsels of the God.
 From him sprung Theoclymenus, who found
 (The sacred wine yet foaming on the ground)

agrees with the expression of Menander, He whom the Gods
 love dies young. P.

*Οι οὐ φιλοῦσι, ἀποθήσκει νέος.

Ver. 272. — — — Aurora's love

Snatch'd for his beauty to the thrones above.]

There is nothing more common than such accounts of men being carried away by Goddesses, in all the Greek Poets ; and yet what offends more against credibility ? The Poets invented these fables merely out of compliment to the dead. When any person happened to be drowned in a river ; if a man, some water nymph stole him ; if a woman, she was seized to be the wife of the river God. If any were lost at sea, Neptune or some of the sea Gods or Goddesses had taken them to their beds. But to speak to the present purpose ; if any person died in the fields, and his body happened not to be found, if he was murdered and buried, or devoured by wild beasts, so that no account was heard of his death, he was immediately imagined to be taken from the earth by some Deity who was in love with his beauty. Thus Clitus being lost in the morning sports, like Orion while he was hunting, he was fabled to be carried to heaven by Aurora ; being lost at the time of the morning, over which that Deity presides. P.

Ver. 276.] Our Poet drops a circumstance, which will be seen from Chapman :

Who, *angry with his father*, tooke his way
 To Hyperesia ; where making stay,
 He prophesied to all men.

Ver. 278. *From him sprung Theoclymenus* —] We have had a

Telemachus : whom, as to heav'n he prest 280
His ardent vows, the stranger thus addrest.

O thou ! that dost thy happy course prepare
With pure libations, and with solemn pray'r ;
By that dread pow'r to whom thy vows are paid ;
By all the lives of these ; thy own dear head, 285

long genealogical digression to introduce Theoclymenus : I fear the whole passage will prove distasteful to an English palate, it not being capable of any ornaments of poetry. I could wish Homer had omitted or shortened such passages, though they might be useful in his age ; for by such honourable insertions he made his court to the best families then in Greece. It is true the story is told concisely, and this occasions some obscurity ; distance of time as well as place, makes us see all objects somewhat confusedly and indistinctly. In the days of Homer these stories were universally known, and consequently wanted no explication ; the obscurity therefore is not to be charged upon Homer, but to time, which has defaced and worn away some parts of the impression, and made the image less discernible.

The use the Poet makes of the adventure of Theoclymenus, is to give encouragement to Telemachus : he assists him with his advice, and by his gift of prophecy explains to him a prodigy in the conclusion of this book. By this method he connects it with the main action, in giving Telemachus assurances that his affairs hasten to a re-establishment. Besides these short relations are valuable, as they convey to posterity brief histories of ancient facts and families that are extant no where else. P.

Ogilby corrected is but little inferiour, with more exactness :

*From him sprang Theoclymenus by name,
Who to Ulysses' son for refuge came ;
And found him, as he pour'd the wine and pray'd
On the high stern ; and thus, imploring, said.*

Ver. 284.] The rhymes are not to be borne ; but I will not affirm my substitution to be altogether preferable :

*By that dread pow'r, to whom this prayer ascends,
Thine own dear life, the lives of all these friends —*

Declare sincerely to no foe's demand
Thy name, thy lineage, and paternal land.

Prepare then, said Telemachus, to know
A tale from falshood free, not free from woe.

Ver. 287. *Declare — thy name and lineage, &c.*] These questions may be thought somewhat extraordinary; for what apparent reason is there for this fugitive to be told the name of the parents of Telemachus? But the interrogations are very material; he makes them to learn if Telemachus or his father are friends to the person slain by his hand? if they were, instead of sailing with him, he would have reason to fly from him, as from a person who might take away his life by the laws of the country. Thus in the Hebrew law, Numb. xxxv. 19. *The revenger of blood, (ὁ ἀγχισίων, or propinquus) shall slay the murderer, when he meeteth him.* But the Jews had cities of refuge, to which the murderers fled as to a sanctuary: the Greeks in like manner, if the homicide fled into a voluntary exile, permitted him to be in security till the murder was atoned, either by fulfilling a certain time of banishment, or by a pecuniary mulct or expiation.

I will only further remark the conciseness of these interrogations of Theoclymenus; he asks four questions in a breath, in the compass of one line; his apprehensions of being pursued give him no leisure to expatiate. Homer judiciously adapts his poetry to the circumstances of the murderer, a man in fear being in great haste to be in security. Telemachus answers with equal brevity, being under a necessity to finish his voyage in the night to avoid the ambush of the Suitors. For this reason Homer shortens the relation, and complies with the exigency of Telemachus: with this further view; to unite the subordinate story of Telemachus with that of Ulysses, it being necessary to hasten to the chief action, and without delay carry on the main design of the Odyssey in the re-establishment of Ulysses. P.

Ver. 288.] Or thus, more faithfully:

Then, stranger! said Telemachus, thine ear
The tale shall listen of a heart sincere.

or thus:

Then, said Telemachus, incline thine ear
The simple history of truth to hear.

From Ithaca, of royal birth I came, 290
And great Ulysses (ever honour'd name !)

Was once my sire : tho' now for ever lost
In Stygian gloom he glides a pensive ghost !
Whose fate enquiring, thro' the world we rove ;
The last, the wretched proof of filial love. 295

The stranger then. Nor shall I aught conceal,
But the dire secret of my fate reveal.

Of my own tribe an Argive wretch I slew ;
Whose pow'rful friends the luckless deed pursue
With unrelenting rage, and force from home 300
The blood-stain'd exile, ever doom'd to roam.
But bear, oh bear me o'er yon' azure flood ;
Receive the suppliant ! spare my destin'd blood !

Stranger (reply'd the prince) securely rest
Affianc'd in our faith ; henceforth our guest. 305
Thus affable, Ulysses' god-like heir
Takes from the stranger's hand the glitt'ring
spear :

He climbs the ship, ascends the stern with haste,
And by his side the guest accepted plac'd. 309
The chief his orders gives : th' obedient band
With due observance wait the chief's command ;

Ver. 303.] Or thus, with more fidelity :

From speedy vengeance save thy suppliant's blood.

Ver. 306.] Thus his author :

Then from his hand Ulysses' god-like heir

Receives, and places on the deck, his spear.

With speed the mast they rear, with speed
unbind

The spacious sheet, and stretch it to the wind.

Minerva calls; the ready gales obey

With rapid speed to whirl them o'er the sea. 315

Crunus they pass'd, next Chalcis roll'd away,

When thick'ning darkness clos'd the doubtful
day;

Ver. 314.] The rhymes are bad, and the less excusable, on account of the similarity of those that follow them. Thus? with more adherence to the original:

Minerva calls: thro' fields of æther sweep

The fair fresh gales, and whirl them o'er the deep.

Ver. 316. *Crunus they pass'd, next Chalcis*—&c.] This whole passage has been greatly corrupted; one line is omitted in all our editions of Homer, and the verses themselves are printed erroneously: for thus they stand, lib. viii. p. 539. of Strabo's Geography.

Βάρ δὲ παρὰ Κρήνης, καὶ Χαλκίδα καλλιγέθρον,

Δύσσειτό τ' ἥλιος σκιδνντο τι πᾶσαι ἀγυαί,

Ἦ δὲ Φιὰς ἐπὶ ἑαλλιν ἀγαλλομένη διδς ἔρη.

The first line is added from Strabo: thus in Latin,

“Præterierunt Crunos, et Chalcida fluentis amœnam.”

He writes *ἀγαλλομένη*, for *ἐπιγυομένη*: and *φιὰς*, instead of *φεῖας*. The course that Telemachus steered is thus explained by the same author: he first sailed northwardly as far as Elis, then he turned towards the east, avoiding the direct course to Ithaca, to escape the ambush of the Suitors, who lay between Samos and Ithaca. Then he passed the Echinades (called *Θεαί*, that is *ὀξεῖαι*, or *sharp-pointed*, by Homer. See Strabo, lib. x. They are called *Oxias* by Pliny) lying near the gulf of Corinth, and the mouths of Achelous; thus leaving Ithaca on the east, and passing it, he alters his course again, sails northwardly between Ithaca and Acarnania, and lands on the coast opposite to the Cephallenian

The silver Phæa's glitt'ring rills they lost,
And skimm'd along by Elis' sacred coast.

ocean, where the Suitors formed their ambush. The places mentioned by Homer lie in this order, Cruni, Chalcis, and Phæa: and are all rivers of small note, or rather brooks, as Strabo expresses it: ἀδύων ποταμῶν ἱερόματα, μάλλον δὲ Ὀχίτων.

It is highly probable that Phæa, and not Pheræ, is the true reading, for Pheræ lay in Messenia, and not in Elis, as Strabo writes, and was in possession of Agamemnon; for he mentions that city amongst the seven which he promises Achilles, in the ninth book of the Iliad.

Sev'n ample cities shall confess thy sway,
Thee Enope, and Pheræ thee obey.

If it had not been under his dominion, how could he transfer the right to Achilles? Besides, it would be absurd to join Pheræ directly with Chalcis, when the one was in Messenia, the other in Elis; this would make the course of Telemachus's navigation unintelligible, if Elis and Messenia were confounded in the relation, and used promiscuously without order or regularity.

I will only add that Strabo in the xxth book of his Geography, instead of Καλλιμάθρον, reads *πειρηνοίσσαν*, perhaps through a slip of his memory. P.

Ver. 318.] Thus his author, literally:

Borne by Jove's breezes, Pheræ next she made:
Then sacred Elis where the Epeans sway'd:

but our Poet has explained himself, or I should suspect him to have found his *Phæa* and his *silver springs* in Dacier's translation: "Le vaisseau arriva à la hauteur de *Phée*, et de-là il cotoya
" l'Elide près de l'embouchure du *Perée*." Thus? for the rhyme is bad:

Soon on our eyes gleam Percus' waves no more;
Soon Pheræ sinks and Elis' sacred shore:

or thus:

The streams of *Pereus* now no longer shine:
Fair Pheræ sinks, and Elis' towers divine.

Then cautious thro' the rocky reaches wind, 320
And turning sudden, shun the death design'd.

Meantime the king, Eumæus, and the rest,
Sat in the cottage, at their rural feast :
The banquet past, and satiate ev'ry man,
To try his host Ulysses thus began. 325

Yet one night more, my friends, indulge your
guest ;

The last I purpose in your walls to rest :
To-morrow for myself I must provide,
And only ask your counsel, and a guide :
Patient to roam the street, by hunger led, 330
And bless the friendly hand that gives me
bread.

There in Ulysses' roof I may relate
Ulysses wand'rings to his royal mate ;
Or mingling with the Suitors haughty train,
Not undeserving, some support obtain. 335

Ver. 320.] There is no resemblance of his author here, who
may be thus literally exhibited :

Then 'midst the isles he drives, in anxious thought,
Uncertain, death to 'scape, or fall a prey.

Ver. 326.] Our Poet here took a hint from Ogilby :

— — — Eumæus, and the rest,
Because I would not be a tedious guest —.

Ver. 330.] So Chapman :

— — — to try if any will bestow
A dish of drinke on me, or bit of bread,
Till to Ulysses house I may be led.

Hermes to me his various gifts imparts,
 Patron of industry and manual arts :
 Few can with me in dext'rous works contend,
 The pyre to build, the stubborn oak to rend ;
 To turn the tasteful viand o'er the flame; 340
 Or foam the goblet with a purple stream.
 Such are the tasks of men of mean estate,
 Whom Fortune dooms to serve the rich and
 great.

Ver. 336. *Hermes to me his various gifts imparts,
 Patron of industry and manual arts.]*

Mercury was the servant and minister of the Gods, and was feigned to be the patron of all persons of the like station upon earth ; it was supposed to be by his favour that all servants and attendants were successful in their several functions. In this view the connection will be easy. " I will go (says Ulysses) and offer " my service to the Suitors, and by the favour of Mercury who " gives success to persons of my condition, shall prosper ; for no " man is better able to execute the offices of attendance, than " myself." It may be objected, that these functions are unworthy of the character, and beneath the dignity of an hero ; but Ulysses is obliged to act in his assumed, not real character ; as a beggar, not as a king. Athenæus (lib. i. p. 18.) vindicates Ulysses in another manner. " Men (says he) in former ages " performed their own offices, and gloried in their dexterity in " such employments. Thus Homer describes Ulysses as the " most dextrous man living, in ordering wood for the fire, and " in the arts of cookery." But it is no more derogation to him to put on the appearance of a beggar, than it was to Pallas to assume that of a swain, as she frequently does throughout the Odyssey.

P.

Ver. 340.] Vicious rhymes ! Thus ? with more exactness :

To roast the tasteful viands, and divide ;
 At the full feast to serve the purple tide.

Alas! (Eumeus with a sigh rejoin'd)
How sprung a thought so monstrous in thy
mind? 345

If on that god-less race thou wouldst attend,
Fate owes thee sure a miserable end!
Their wrongs and blasphemies ascend the sky,
And pull descending vengeance from on high.
Not such, my friend, the servants of their
feast; 350

A blooming train in rich embroid'ry drest,
With earth's whole tribute the bright table
bends,
And smiling round celestial Youth attends.

Ver. 344.] With trivial alteration, for the sake of accuracy, Chapman is pleasing:

Eumæus then, with sighs: Alass! poor guest;
Why did this counsel ever touch thy breast?

Ver. 348. *Their wrongs and blasphemies ascend the sky.*] The sense of this passage appears to me very obvious; Dacier renders it, *whose violence and insolence is so great that they regard not the Gods, and that they attack even the heavens.* I should rather chuse to understand the words in the more plain and easy construction: Grotius is of this judgment, and thinks they bear the same import as those in Gen. xviii. 21. *I will go down and see if they have done according to the cry which is come unto heaven;* and indeed there is a great similitude between the expressions. P.

Ver. 349.] This inefficient insipid line is an interpolation from our translator.

Ver. 350.] Thus, more faithfully, and with proper rhymes:

Gay are their servants: unguents rich their face,
Their hair, bedew; and odorous tunics grace.

Stay then : no eye askance beholds thee here ;
 Sweet is thy converse to each social ear ; 355
 Well pleas'd, and pleasing, in our cottage rest,
 'Till good Telemachus accepts his guest
 With genial gifts, and change of fair attires,
 And safe conveys thee where thy soul desires.

To him the man of woes. O gracious Jove !
 Reward this stranger's hospitable love, 361
 Who knows the son of Sorrow to relieve,
 Cheers the sad heart, nor lets Affliction grieve.
 Of all the ills unhappy mortals know,
 A life of wand'rings is the greatest woe : 365
 On all their weary ways wait Care and Pain,
 And Pine and Penury, a meagre train.
 To such a man since harbour you afford,
 Relate the farther fortunes of your lord ;

Ver. 354.] *Paradise Lost*, iv. 504.

— — — aside the devil turn'd
 For envy, yet with jealous leer malign
Ey'd them askance :

who copied from the ancients. Thus Horace, *epist. i. 14. 37.*

These shades attract not Envy's baneful leer,
 And ranc'rous Hatred sheds no venom here.

Mr. Neve's Imitation.

Ver. 361.] Thus, more faithfully :

• Reward, *with zeal like mine*, this stranger's love :
 or with an alteration of the former verse :

Then he : With zeal like mine, O gracious Jove !

Ver. 364.] I should prefer, for an obvious reason :
 Of all *those* ills —.

What cares his mother's tender breast engage,
 And sire, forsaken on the verge of age; 371
 Beneath the sun prolong they yet their breath,
 Or range the house of darkness and of death?

Ver. 370. *What cares his mother's tender breast engage,
 And sire, forsaken on the verge of age.*]

These questions may seem to be needless, because Ulysses had been fully acquainted with the story of Laertes, and the death of his mother Anticlea, by the shade of Tiresias; but Ulysses personates a stranger, and to carry on that character, pretends to be unacquainted with all the affairs of his own family. I cannot affirm that such frequent repetitions of the same circumstances are beautiful in Homer; the retirement of Laertes has been frequently mentioned, and the death of Anticlea related in other parts of the *Odyssey*; however necessary such reiterated accounts may be, I much question whether they will prove entertaining; Homer himself in this place seems to apprehend it, for Eumæus passes over the questions made by Ulysses with a very short answer, and enlarges upon other circumstances, relating to his family and affairs, to give (as Eustathius observes) variety to his poetry. But this conduct is very judicious upon another account: it lets Ulysses into the knowledge of his condition, and by it he is able to take his measures with the greater certainty, in order to bring about his own re-establishment. This is a demonstration that the objection of Rapin is without foundation; he calls these interviews between Ulysses and Eumæus mere idle fables, invented solely for amusement, and contributing nothing to the action of the *Odyssey*; but the contrary is true, for Ulysses directs his course according to these informations. P.

Ver. 372.] Or thus?

If yet they live, and eye the solar light,
 Or roam Death's regions in eternal night?

Our translator might cast his eye on Ogilby:

— — — if yet they *breath*,

Or else descended to the house of *death*.

To whom the swain. Attend what you
enquire,

Iaertes lives, the miserable sire, 375
Lives, but implores of ev'ry pow'r to lay
The burden down, and wishes for the day.
Torn from his offspring in the eve of life,
Torn from th' embraces of his tender wife,
Sole, and all comfortless, he wastes away; 380
Old age untimely posting ere his day.
She too, sad mother! for Ulysses lost
Pin'd out her bloom, and vanish'd to a ghost.
(So dire a fate, ye righteous Gods! avert,
From ev'ry friendly, ev'ry feeling heart!) 383

Ver. 377.] There is an obscurity which is not agreeable, in the latter clause of this verse. Thus?

The burden down, and *breathe his life away*;
or rather, as the same rhymes have too quick a recurrence in this passage, I would thus adjust the couplet:

Lives, but implores of every *pitying* power
To close his grief, and *speed the fatal hour*.

Ver. 378.] I should banish this open vowel:

— — — *on the verge of life* :

And Ogilby has the same rhymes :

Much grieving for his absent son, and *wife*,
Who pining for Ulysses lost her *life*.

Ver. 382.] Or thus?

She too, sad mother! *soon her course was run*;
And pin'd her bloom *with sorrow for her son*.

Ver. 384.] Neither is the rhyme correct, nor the sense true to the original. I could wish a better couplet for the reader:

No fate so dire, ye righteous Gods! decree
For Virtue's votaries, or one friend to me!

While yet she was, tho' clouded o'er with grief,
 Her pleasing converse minister'd relief:
 With Climene, her youngest daughter, bred,
 One roof contain'd us, and one table fed.
 But when the softly-stealing space of time 390
 Crept on from childhood into youthful prime,
 To Samos' isle she sent the wedded fair;
 Me to the fields, to tend the rural care;
 Array'd in garments her own hands had wove,
 Nor less the darling object of her love. 395
 Her hapless death my brighter days o'ercast,
 Yet Providence deserts me not at last;
 My present labours food and drink procure,
 And more, the pleasure to relieve the poor.

Ver. 398.] Or thus? as the rhyme is incorrect:

I from my service food and drink receive;

The bliss, besides, the wretched to relieve.

Ver. 399. *And more, the pleasure to relieve the poor.*] This verse

Τῶν ἐφαγόντ', ἐπιόντα, καὶ αἰδοίσιον ἰδῶκα.

has been traduced into the utmost obscenity; Eustathius vindicates the expression: it means, "I have sustained myself with meat and drink by an honest industry, and have got where—" withal to relieve virtue that wants." He interprets αἰδοίσιον by ἀνδράσι αἰδῶς ἀξίαις, or, *men worthy of regard and honour*: ξήναις καὶ ἰκέταις. The following words,

— — Οὐ μείλιχόν ἐστιν ἀκούσαι

Οὐτ', ἐπεί, ὅτι τί ἔργον—

are capable of a double construction, and imply either that *I take no delight in hearing of Penelope, she being in distress, and in the power of the Suitors*; or that the Suitors so besiege the palace, that it is impossible for me to hear one gentle word from Penelope, or

Small is the comfort from the queen to hear 400
 Unwelcomè news, or vex the royal ear ;
 Blank and discountenanc'd the servants stand,
 Nor dare to question where the proud command :
 No profit springs beneath usurping pow'rs ;
 Want feeds not there, where Luxury devours, 405
 Nor harbours Charity where Riot reigns :
 Proud are the lords, and wretched are the swains.
 The suffering chief at this began to melt ;
 And, oh Eumæus ! thou (he cries) hast felt
 The spite of fortune too ! her cruel hand 410
 Snatch'd thee an infant from thy native land !
 Snatch'd from thy parents arms, thy parents eyes,
 To early wants ! a man of miseries !
 Thy whole sad story, from its first, declare :
 Sunk the fair city by the rage of war, 415
 Where once thy parents dwelt ? or did they keep,
 In humbler life, the lowing herds and sheep ?

receivè one obliging action from her hand. The preference is submitted to the reader's judgment ; they both contain images of tenderness and humanity. P.

Ver. 408.] I cannot admire this amplification and disguise. The following attempt represents that portion of Homer, to which these three couplets of the translation correspond :

Alas ! replied in turn th' experienc'd sage ;
 So then Eumæus ! in thy morn of age,
 Thou, from thy country and thy parents torn,
 To a long toilsome pilgrimage wert borne !

Ver. 415.] The rhymes may be mended thus :

*Give me thy whole sad history to know :
 Sank the fair city by the vengeful foe—*

So left perhaps to tend the fleecy train,
Rude pirates seiz'd, and shipp'd thee o'er the
main ?

Doom'd a fair prize to grace some prince's board,
The worthy purchase of a foreign lord. 421

If then my fortunes can delight my friend,
A story fruitful of events, attend :
Another's sorrow may thy ear enjoy,
And wine the lengthen'd intervals employ. 425
Long nights the now declining year bestows ;
A part we consecrate to soft repose,
A part in pleasing talk we entertain ;
For too much rest itself becomes a pain.
Let those, whom sleep invites, the call obey, 430
Their cares resuming with the dawning day :

Ver. 420.] For this distich, his author has the line that follows :
To this man's house, who gave a worthy price.

Ver. 422.] Or thus ?

If then my fortunes can thy soul delight,
Attend, whilst I th' eventful tale recite.

Ver. 426. *Long nights the now declining year bestows, &c.*] From hence we may conclude, that the return of Ulysses was probably in the decline of the year, in the latter part of the autumn, and not in the summer ; the nights then being short cannot be called Νύκτες ἀβήσφατοι. Eustathius. P.

Ver. 429. ——— *Too much rest itself becomes a pain.*] This aphorism is agreeable to nature and experience ; the same thing is asserted by Hippocrates, *Sleep or watchfulness, when excessive, become diseases ; too-much sleep occasions an excess of perspiration ; and consequently weakens and dissipates the animal spirits.* Dacier. P.

Here let us feast, and to the feast be join'd
 Discourse, the sweeter banquet of the mind ;
 Review the series of our lives, and taste
 'The melancholy joy' of evils past : 435
 For he who much has suffer'd, much will know ;
 And pleas'd remembrance builds delight on woe.

Ver. 432.] I wish the rhymes of this passage had been more correct ; for the *four* verses of the original, which correspond to these *three* couplets of the version, please me beyond any thing in Homer. I shall hazard a literal translation :

We in the tent, with wine and food regal'd,
 Will soothe Remembrance with our tales of woe,
 Tales sadly-pleasing : for e'en woes delight
 Him, who has suffer'd much, and wander'd far.

A tender passage in the Fair Penitent recurs to memory :

— — — Oh my brother !

Think not but we will share in all thy woes :
 We'll sit all day, and tell sad tales of love ;
 And when we light upon some faithless woman,
 Some beauty, like Calista, false and fair,
 We'll fix our grief and our complaining there ;
 We'll curse the nymph that drew the ruin on,
 And mourn the youth that was like thee undone.

Ver. 434. — — — — and taste

The melancholy joy of evils past.]

There is undoubtedly a great pleasure in the remembrance of past sufferings ; nay, calamity has this advantage over prosperity ; an evil when past turns into a comfort ; but a past pleasure though innocent, leaves in its room an anxiety for the want of it, and if it be a guilty pleasure, a remorse. The reason (observes Eustathius) why past evils delight, is from the consciousness of the praise due to our prudence, and patience under them, from the sense of our felicity in being delivered from them, and from gratitude to divine providence, which has delivered us. It is the joy of good men to believe themselves the favourites of Heaven.

P.

Above Ortygia lies an isle of fame,
 Far hence remote, and Syria is the name ;
 (There curious eyes inscrib'd with wonder trace
 The sun's diurnal, and his annual race) 441

Ver. 438. *Ortygia.*] This is an ancient name of *Delos*, so called from ὄρνις, a *quail*, from the great numbers of those birds found upon that island. Lycophron, in his obscure way of writing, calls it ὄρνις πτερυγία or the *winged quail*; perhaps from the fable of Asteria being turned into that bird in her flight from Jupiter, and giving name to the island from the transformation she suffered upon it. It is one of the Cyclades, and lies in the *Ægean* ocean. Syria, or Syros, is another small island lying eastward of Ithaca, according to true geography. P.

Ver. 440. *There curious eyes inscrib'd with wonder trace
 The sun's diurnal and his annual race.*]

The words in Homer are τροπαὶ ἡλίου, or *solis conversiones*. Monsieur Perault insults the Poet as ignorant of geography, for placing Syros under the Tropic; an error (says he) which commentators in vain have laboured to defend, by having recourse to a sun-dial of Pherecydes on which the motions of the sun (the τροπαὶ ἡλίου) were designed. The last defence would indeed be ridiculous, since Pherecydes flourished three hundred years after the time of Homer: no one (replies Monsieur Boileau) was ever at any difficulty about the sense of this passage; Eustathius proves that τρέπειν signifies the same as δύνειν, and denotes the setting of the sun; so that the words mean, that Syros is situate above Ortygia, on that side where the sun sets, or westerly, πρὸς τὰ δυτικὰ μέρη τῆς Ὀρτυγίας. It is true, Eustathius mentions a bower, Σπήλαιον, in which the conversions of the sun were figured. This indeed would fully vindicate Homer; but Bochart and others affirm, that Eustathius is in an error, and that Syros is so far from lying to the west, or πρὸς τροπὰς ἡλίου, that it bears an eastern position both with respect to Ithaca and Delos: how is this objection to be answered? Bochart, p. 411. of his *Geographia Sacra*, explains it by having recourse to the bower mentioned by Eustathius, in which the motions of the sun,

Not large, but fruitful; stor'd with grass to keep
The bellowing oxen, and the bleating sheep;

were drawn. Pherecydes (says Hesychius Milesius) having collected the writings of the Phœnicians, from the use of them alone without any instructor, became famous in the world by the strength of his own genius: and Laertius writes, that an Heliotrope made by him was preserved in the island of Syros. Thus it is evident, that he borrowed his knowledge from the Phœnicians, and probably his skill in astronomy, they being very expert in that science, by reason of its use in their navigation. Why then might there not be a machine which exhibited the motions of the sun, made by the Phœnicians, and why might not Homer be acquainted with it? It is probable that Pherecydes took his pattern from this Heliotrope, which being one of the greatest rarities of antiquity, might give a great reputation to Syros, and consequently was worthy to be celebrated by Homer, the great preserver of antiquities. *Fallitur igitur*, (says Bochart) *Eustathius, cum vult intelligi, quasi sita sit Syrus ad occiduas partes Deli; cum contra Deli ad ortum sit Syrus, non ad occasum; et rem sic se habere ex ipso Homero patet, apud quem Eumæus in Ithacâ, Syriam asserit esse trans Delum, quo nihil dici potuit falsius, si Syrus sit ad occasum Deli.* If this answer appears to any person too studied and abstruse, the difficulty may be solved, by supposing Eumæus speaking of Delos, as it lay with respect to Syrus; before he was carried from it; for instance, if Syrus lies on the east of Delos to a man in Ithaca, both Ithaca and Delos will lie on the west of Syrus to one of that island; I would therefore imagine that Eumæus speaks as a native of Syrus, and not as a sojourner in Ithaca, and then Delos will lie towards the sun-setting, or *πρὸς ἡλίου ἔρποντας*: but this last I only propose as a conjecture, not presuming to offer it as a decision. P.

Ver. 442. *Not large, but fruitful; stor'd with grass to keep
The bellowing oxen, and the bleating sheep.]*

It is probable that Homer was well acquainted with the nature of this island, and that it really enjoyed an admirable temperature of air; and therefore was exceedingly healthful; the fertility of the soil proves the happiness of the air; which would

Her sloping hills the mantling vines adorn,
 And her rich valleys wave with golden corn. 445
 No want, no famine the glad natives know,
 Nor sink by sickness to the shades below ;
 But when a length of years unnerves the strong,
 Apollo comes, and Cynthia comes along.
 They bend the silver bow with tender skill, 450
 And void of pain, the silent arrows kill.
 Two equal tribes this fertile land divide,
 Where two fair cities rise with equal pride.

naturally free the inhabitants from the maladies arising from a less salubrious situation. It is for this reason that they are to be slain by Diana and Apollo. All deaths that were sudden, and without sickness, were ascribed to those Deities. Bochart (p. 410.) tells us, that the name of Syros was given to the island by the Phœnicians ; Asira or Sira, signifying *rich*, in their language ; or rather it was so called from Sura, or Asura, signifying *happy* ; either of these derivations fully denote the excellence both of the soil and air : and that this name is of Phœnician extract is probable from the words of Homer, who assures us that they stayed a whole year upon this island, and consequently had opportunity to know the healthfulness and fertility of it. P.

Ver. 445. I should like better,
 Her *fertile* vallies—.

Ver. 446.] Delightful verse ! upon the same construction with one no less delightful in his Messiah :

No sigh, no murmur the wide world shall hear.

Ver. 449.] I cannot relish this line ; but who shall mend it ?
 When Toil unstrings their nerves, and Time has shed
 His hoary honours on the drooping head,
 Phœbus and Cynthia send the silver dart,
 Painless and silent, to th' unconscious heart.

But both in constant peace one prince obey,
 And Ctesius there, my father, holds the sway.
 Freighted, it seems, with toys of ev'ry sort 456
 A ship of Sidon anchor'd in our port ;
 What-time it chanc'd the palace entertain'd,
 Skill'd in rich works, a woman of their land :

Ver. 455.] Thus his author dictates :

My godlike father Ctesius held the sway.

Ver. 457. *A ship of Sidon*—] Here is a full testimony, that the Phœnicians were remarkable for arts and navigation over all the old world. They were expelled from their country by Joshua, (as Bochart informs us) and then settling along the sea-coasts, they spread over all the Mediterranean, and by degrees sent out colonies into Europe, Asia, and Africk ; that they were in Africk appears from Procopius, where he mentions a pillar with a Phœnician inscription. Ἡμεῖς ἰσμεῖν οἱ φύγοις ἀπὸ προσώπου Ἰήσου τῷ ληστῇ υἱῷ Νάη ; that is, *We are a people that fly from Joshua the son of Nun, the robber* ; they gave him that title out of resentment for their dispossession. The character they bear in the scriptures agrees with this in Homer. Isaiah xxiii. 2. *The merchants of Sidon, that pass over the seas* ; and it likewise appears from the scriptures, that they excelled in all arts of embroidery, and works of curiosity. P.

Ver. 458. *What-time it chanc'd the palace entertain'd,*

Skill'd in rich works, a woman of their land.]

I was surprised to find that Eustathius mistook this Phœnician woman for the mother of Eumæus ; she herself tells us, that she was only his governess.

Παῖδα γὰρ ἀνδρὸς ἱππῶ ἐνὶ μεγάροις ἀτιτάλλω.

It is not probable that Eumæus would have painted his own mother in the dress of an adulteress, and an abandoned traitress : nay, he directly distinguishes his mother from this Phœnician in the sequel of the story (where he calls her πότνια μήτηρ, or his *venerable mother*) and when he speaks of the Phœnician, he constantly calls her γυνή, not μήτηρ. Nor indeed could he have

This nymph, where anchor'd the Phœnician
train 466

To wash her robes descending to the main,
A smooth-tongu'd sailor won her to his mind ;
(For Love deceives the best of woman-kind.)
A sudden trust from sudden liking grew ;
She told her name, her race, and all she knew.
I too (she cry'd) from glorious Sidon came, 466
My father Arybas, of wealthy fame ;
But snatch'd by pirates from my native place,
'The Taphians sold me to this man's embrace.

Haste then (the false designing youth re-
ply'd) 470

Haste to thy country ; Love shall be thy guide ;
Haste to thy father's house, thy father's breast,
For still he lives, and lives with riches blest.

called her *πρόμα* at all, if she had been a person of such a detestable character. Spondanus adopts the mistake of Eustathius, and endeavours to vindicate her from the *manner* of her frailty. *Modeste decepta donis, &c. ut eorum libidini obsecundaret*, "it was a modest adultery, she being deceived by bribes to yield to their solicitation." However erroneous this opinion is, yet it shews Spondanus to be a kind and complaisant casuist. P.

Ver. 464.] He might have ventured, I think :

A sudden trust from sudden dalliance grew :

and in general our Poet was not immoderately tormented with delicate squeamishness of this nature.—Nor has he rendered the whole of this passage, in the colloquial parts, with accuracy : but the reader will not expect undeviating precision on such occasions, and will excuse minute investigation in the annotator.

"Swear first (she cry'd) ye sailors! to restore
 "A wretch in safety to her native shore." 475 }
 Swift as she ask'd, the ready sailors swore. }
 She then proceeds: Now let our compact made
 Be nor by signal nor by word betray'd,
 Nor near me any of your crew descry'd
 By road frequented, or by fountain side. 480
 Be Silence still our guard. The monarch's spies
 (For watchful Age is ready to surmise)
 Are still at hand; and this, reveal'd, must be
 Death to yourselves, eternal chains to me.
 Your vessel loaded, and your traffick past, 485
 Dispatch a wary messenger with haste:
 Then gold and costly treasures will I bring,
 And more, the infant-offspring of the king.
 Him, child-like wand'ring forth, I'll lead away,
 (A noble prize!) and to your ship convey. 490
 Thus spake the dame, and homeward took
 the road.

A year they traffick, and their vessel load.
 Their stores compleat, and ready now to weigh,
 A spy was sent their summons to convey:

Ver. 489.] This circumstance is more perspicuously exhibited by Chapman, who is very faithful:

— — — who will with me

Run every way along; and I will be
 His leader, till your ship hath made him sure:
 He will an infinite great price procure,
 Transfer him to what languag'd men ye may.

An artist to my father's palace came, 495
 With gold and amber chains, elab'rate frame :
 Each female eye the glitt'ring links employ,
 They turn, review, and cheapen ev'ry toy.
 He took th' occasion as they stood intent,
 Gave her the sign, and to his vessel went. 500
 She straight pursu'd, and seiz'd my willing arm ;
 I follow'd smiling, innocent of harm.
 Three golden goblets in the porch she found,
 (The guests not enter'd, but the table crown'd)
 Hid in her fraudulent bosom, these she bore : 505
 Now set the sun, and darken'd all the shore.

Ver. 502. *I follow'd smiling, innocent of harm.*] There is a little incredibility in this narration ; for if Eumæus was such an infant as he is described to be at the time when he was betrayed by his Phœnician governess, what probability is there that he should be able to retain all these particulars so circumstantially ? He was not of an age capable of making, or remembering so many observations. The answer is, that he afterwards learned them from Laertes, who bought him of the Phœnicians : and no doubt they told him the quality of Eumæus, to enhance the price and make the better bargain. It is also natural to imagine, that Eumæus, when he grew up to manhood, would be inquisitive after his own birth and fortunes, and therefore might probably learn these particulars from Laertes. *Eustathius. P.*

Ver. 504.] The translator mistakes his author here ; but in a circumstance of no moment, and a passage, not susceptible of poetical embellishment, I refer to the other translators, and particularly to Mr. Cowper.

Ver. 505.] Chapman is more correct :

Her theft three bowles into her lap convoid :

upon this point the reader may consult my *Silva Critica*, part iv. page 52.

Arriving then, where tilting on the tides
 Prepar'd to launch the freighted vessel rides ;
 Aboard they heave us, mount their decks, and
 sweep

With level oar along the glassy deep. 510

Six calmy days and six smooth nights we sail,

And constant Jove supply'd the gentle gale.

The seventh, the fraudulent wretch (no cause
 descry'd)

'Touch'd by Diana's vengeful arrow dy'd. 514

Ver. 506.] Ogilby, with slight castigation is good here, and exact :

Just when the setting sun obscur'd the way,
 We gain'd the harbour where the vessel lay :
 Then, all aboard, they steer the course design'd ;
 Jove speeds their passage with a favouring wind.

Ver. 511. *Six calmy days, &c.*] It is evident from this passage that it is above six days sail from Ithaca to Syros, though carried with favourable winds. Dacier. P.

Ver. 514. — *Diana's vengeful arrow* —] I would just observe the poetical justice of Homer, in the punishment of this Phœnician. Misfortune generally pursues wickedness, and though we escape the vengeance of man, yet heaven frequently overtakes us when we think we are in security, and death calls us from our impious acquisitions. P.

That interpretation of a similar passage, which I have elsewhere given in these notes, and which explains this poetical ornament by *death* in *childbed*, will be aptly illustrated by a sentence in the third book of Arnobius, p. 106. ed. Lugd. Bat. Parturire alias tractu longo, et manus obstetricias quærere alias, *telis* gravibus et *dolorum acuminibus* fixas, ejulare, tor-
 tari.

Down dropt the caitiff-corse, a worthless load,
 Down to the deep; there roll'd, the future food }
 Of fierce sea-wolves, and monsters of the flood. }
 An helpless infant I remain'd behind ;
 Thence borne to Ithaca by wave and wind ;
 Sold to Laertes, by divine command, 520
 And now adopted to a foreign land.

To him the king. Reciting thus thy cares,
 My secret soul in all thy sorrow shares :
 But one choice blessing (such is Jove's high will)
 Has sweeten'd all thy bitter draught of ill : 525

Ver. 515.] The rhyme is bad. Thus, more fully :

Down dropt the caitiff carcase to the well ;

Dropt like a coot, and sounded as it fell.

They leave her to the deep ; the future food—.

Ver. 521. *And now adopted to a foreign land.*] Homer has here given us an history of the life of Eumæus ; the episode contains near an hundred lines, and may seem entirely foreign to the action of the Odyssey. I will not affirm that it is in every respect to be justified. The main story is at a stand ; but we are to consider that this relation takes up but small part of one leisure evening, and that the action cannot proceed till the return of Telemachus. It is of use to set off the character of Eumæus, and shew him to be a person of quality, worthy to be an agent in an epick poem, where every character ought to be remote from meanness : so the story has a distant relation to the Odyssey, and perhaps is not to be looked upon merely as an excrescence from the main building, but a small projection to adorn it. P.

Ver. 523.] I have restored the reading of the *first* edition, *sorrow*, for *sorrows* of the later ; which *number* no man of any ear could have written at this place.

Torn from thy country to no hapless end,
 The Gods have, in a master, giv'n a friend.
 Whatever frugal nature needs is thine,
 (For she needs little) daily bread and wine.
 While I, so many wand'rings past and woes, 530
 Live but on what thy poverty bestows.

So past in pleasing dialogue away
 The night; then down to short repose they lay;
 'Till radiant rose the messenger of day.

Ver. 526.] This, I think, is very bad. Thus?

Thy sufferings to compensate, gracious heaven
 A master mild, and bountiful, has given.

Ver. 530.] There is no accuracy here. I shall propose a substitution:

Whilst I, so many woes and wand'rings past
Thro' numerous climes, thy cot have reach'd at last.
 In pleasing converse thus the night they close,
 Then soothe the wearied sense with short repose,
For soon the Morn, enthron'd in gold, arose.

Ver. 534. 'Till radiant rose the messenger of day.] This is the morning of the thirty-eighth day since the beginning of the Odyssey. It is observable that Telemachus takes more time in his return from Pylos, than in sailing thither from his own country; for in the latter end of the second book he set sail after sun-setting, and reached Pylos in the morning: here he embarks in the afternoon, and yet arrives not at Ithaca till after break of day. The reason of it is not to be ascribed to a less prosperous wind, but to the greater compass he was obliged to fetch, to escape the ambush of the Suitors. In the former voyage he steered a direct course; in this he sails round about the north of Ithaca, and therefore wastes more time in his voyage to it.

While in the port of Ithaca, the band 535
 Of young Telemachus approach'd the land ;
 Their sails they loos'd, they lash'd the mast aside,
 And cast their anchors, and the cables ty'd :
 Then on the breezy shore descending join
 In grateful banquet o'er the rosy wine. 540
 When thus the prince : Now each his course
 pursue ;

I to the fields, and to the city you.
 Long absent hence, I dedicate this day
 My swains to visit, and the works survey.
 Expect me with the morn, to pay the skies 545
 Our debt of safe return, in feast and sacrifice.

Then Theoclymenus. But who shall lend,
 Meantime, protection to thy stranger-friend ?
 Straight to the queen and palace shall I fly,
 Or yet more distant, to some lord apply ? 550

The prince return'd. Renown'd in days of yore
 Has stood our father's hospitable door ;
 No other roof a stranger shou'd receive,
 Nor other hands than ours the welcome give.
 But in my absence riot fills the place, 555
 Nor bears the modest queen a stranger's face,

Ver. 539.] Vicious rhymes ! The following is a most accurate
 couplet, with respect, I mean, to Homer's phrasology :

Then on the shore, where the spent billows break,
 The purple wine they mix, and supper take.

Ver. 554.] The rhyme may be thus consulted :

Nor other hands than ours *his wants relieve*.

From noiseful revel far remote she flies,
 But rarely seen, or seen with weeping eyes.
 No——let Eurymachus receive my guest,
 Of nature courteous, and by far the best; 560
 He wooes the queen with more respectful flame,
 And emulates her former husband's fame:
 With what success, 'tis Jove's alone to know,
 And the hop'd nuptials turn to joy or woe.

'Thus speaking, on the right up-soar'd in air
 'The hawk. Apollo's swift-wing'd messenger: 566

Ver. 557.] Thus his author:

Close, in a room above, her web she plies.

Ver. 561. *He wooes the queen with more respectful flame,
 And emulates her former husband's fame.*]

The words in the original are *ἰδυσαμένη γάμους ἔξω*, which may either be rendered, *to obtain the honour of marrying Penelope*, agreeably to the former part of the verse; or it means that Eurymachus has the fairest hopes to marry Penelope, and *obtain the throne* or *γάμους* of Ulysses. Hobbs translates the verse almost obscenely in the former sense:

— — — He best loves my mother;

And what my father did, would do the same.

The former in my judgment is the better construction, especially because it avoids a tautology, and gives a new image in the second part of the verse, very different from the sense expressed in the former part of it. But of all the meanings it is capable of I should prefer this; "That he courts her upon the most honour-able principles, and seems desirous to have the honour of Ulysses, by imitating his worth:" and this is agreeable to the character of Eurymachus, which distinguishes him from all the other Suitors. P.

Ver. 562.] Ogilby is truer to the sense:

And have the honour of Ulysses bed.

Ver. 566. *The hawk, Apollo's swift-wing'd messenger.*] The

His deathful pounces tore a trembling dove ;
 The clotted feathers, scatter'd from above,
 Between the hero and the vessel pour
 Thick plumage, mingled with a sanguine show'r.
 Th' observing augur took the prince aside, 571
 Seiz'd by the hand, and thus prophetic cry'd.

augury is thus to be interpreted: Ulysses is the hawk, the Suitors the pigeon; the hawk denotes the valour of Ulysses, being a bird of prey; the pigeon represents the cowardice of the Suitors, that bird being remarkable for her timorous nature. The hawk flies on the right, to denote success to Ulysses.

Homer calls this bird the messenger of Apollo; not that this augury was sent by that Deity, (though that be no forced interpretation) but the expression implies, that the hawk was sacred to Apollo; as the peacock was to Juno, the owl to Pallas, and the eagle to Jupiter. Thus *Ælian, anim. lib. x. c. 14. Αἰγυπθίου τὸν ἱέρακα τῷ Ἀπόλλωνι τιμᾶν οἰκάζει, &c.* and he gives the reason of 'it, for the hawk is the only bird that is capable to bear the lustre of the sun without inconvenience and difficulty; the same is said of the eagle, but this hawk is reckoned to be of the aquiline kind. It was death among the Egyptians to kill this bird, because it was dedicated to Apollo.

There is another reason why any bird that was taken notice of by way of augury, may be said to be the messenger of Apollo, that Deity presiding over divination. P.

Ogilby seems to have suggested this awkward rhyme:

This said, a falcon, Phœbus messenger,
 Flying, a dove did in her pounces bear.

I know not, if the following substitution will pass:

Then skims a dexter hawk th' aerial way;
 Thy swift-wing'd messenger, O God of day!

Ver. 570.] The latter clause is not from Homer, but from Ogilby:

— — — feathers dropt, and blood.

Ver. 571. *Th' observing augur took the prince aside.*] The reason

Yon bird that dexter cuts th' aerial road,
 Rose ominous, nor flies without a God :
 No race but thine shall Ithaca obey, 575
 To thine, for ages, heav'n decrees the sway.
 Succeed the omen, Gods ! (the youth rejoin'd)
 Soon shall my bounties speak a grateful mind,
 And soon each envy'd happiness attend
 The man, who calls Telemachus his friend. 580
 Then to Peiræus—Thou whom time has prov'd
 A faithful servant, by thy prince belov'd !
 'Till we returning shall our guest demand,
 Accept this charge with honour, at our hand.
 To this Peiræus ; Joyful I obey, 585
 Well pleas'd the hospitable rites to pay.

why Theoclymenus withdraws Telemachus, while he interprets the augury, is not apparent at the first view, but he does it out of an apprehension lest he should be overheard by some of the company, who might disclose the secret to the Suitors, and such a discovery might prove fatal to his own person, or to the fortunes of Telemachus. *Eustathius.* P.

Ver. 581. *Then to Peiræus—Thou whom time has prov'd, &c.*] We find that Telemachus intended to deliver Theoclymenus to the care of Eurymachus : what then is the reason why he thus suddenly alters that resolution, and intrusts him to Peiræus ? This is occasioned by the discovery of the skill of Theoclymenus in augury : he fears lest the Suitors should extort some prediction from him that might be detrimental to his affairs, or should he refuse it, to the person of Theoclymenus. *Eustathius.* P.

Ver. 585.] This reply is unlike the sense of Homer. There is no glimpse of elegance in Ogilby, but all fidelity :

Then he reply'd ; Though long thou shalt remain,
 He shall have no occasion to complain.

The presence of thy guest shall best reward
(If long thy stay) the absence of my lord.

With that, their anchors he commands to
weigh,

Mount the tall bark and launch into the sea. 590

All with obedient haste forsake the shores,

And plac'd in order, spread their equal oars.

Then from the deck the prince his sandals takes ;

Pois'd in his hand the pointed jav'lin shakes. 594

They part ; while less'ning from the hero's view,

Swift to the town the well-row'd galley flew :

The hero trod the margin of the main,

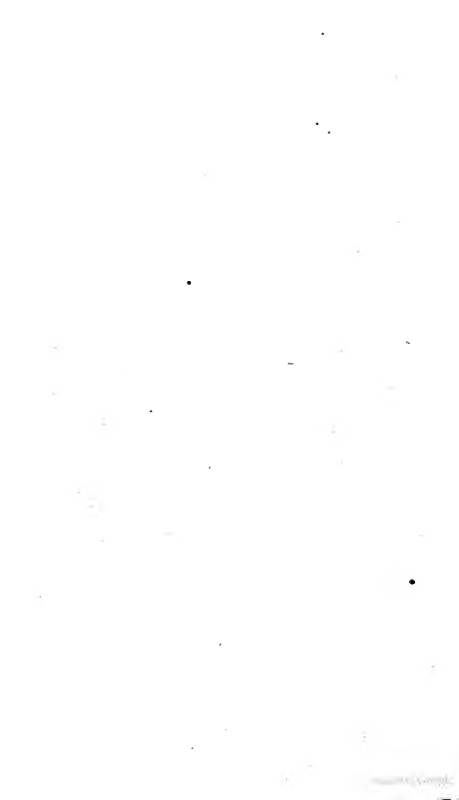
And reach'd the mansion of his faithful swain.

Ver. 589.] Or thus ?

He then commands their anchors to unty,

To mount their vessel, and their oars to ply. Editor.

This book comprehends somewhat more than the space of two days and one night ; for the vision appears to Telemachus a little before the dawn, in the night preceding the thirty-sixth day, and he lands in Ithaca, on the thirty-eighth in the morning. P.



THE
SIXTEENTH BOOK
OF THE
ODYSSEY.



THE ARGUMENT.

THE DISCOVERY OF ULYSSES TO TELEMACHUS.

TELEMACHUS arriving at the lodge of Eumæus, sends him to carry Penelope the news of his return. Minerva appearing to Ulyssés, commands him to discover himself to his son. The princes, who had lain in ambush to intercept Telemachus in his way, their prospect being defeated, return to Ithaca.

P.



THE
SIXTEENTH BOOK
OF THE
ODYSSEY.

SOON as the morning blush'd along the
plains,
Ulysses, and the monarch of the swains,

NOTE §.

Ver. 1. *Soon as the morning blush'd along the plains, &c.*] This book opens with the greatest simplicity imaginable. Dionysius Halicarnassus quotes the sixteen first lines to this purpose: the Poet, says that author, describes a low and vulgar action, yet gives it an inexpressible sweetness; the ear is pleased with the harmony of the poetry, and yet there is nothing noble in the sentiments. Whence, continues he, does this arise? from the choice of the words, or from the placing of them? No one will affirm that it consists in the choice of the words, for the diction is entirely low and vulgar, so vulgar that a common artificer or peasant, who never studied elocution, would use it in conversation; turn the verses into prose, and this will appear. There are no transpositions, no figures, no variety of dialect, nor any new and studied expressions. Where then is the beauty of the poetry? It must be entirely ascribed to the harmonious juncture and position of the words; and he concludes that the *collocation*

Awake the sleeping fires, their meal prepare,
And forth to pasture send the bristly care.

of words has a greater efficacy both in prose and poetry, than the *choice*. And indeed a judicious disposition of them (like what is feigned of Minerva in this book) makes a mean, deformed, and vulgar period, rise, like Ulysses from beggary, into pomp and dignity. This may be exemplified from the rules of mechanick arts: an architect, when he gathers his materials for a building, has these three things chiefly in view: first, with what piece of stone, wood, &c. a correspondent piece will best agree: next he considers their several formations, and how it will best stand in the structure; and lastly, if any part of the materials snits not with the allotted place, he rejects it or new shapes it, till it agrees with the whole work: the same care is to be taken by a good writer: he is first to consider what noun or verb is to be joined to other nouns or verbs so fitly as not possibly to be placed more conveniently; for a promiscuous connecting of words indiscriminately spoils both prose and poetry: next he considers the frame or turn of the verb or noun, and how it will stand in the place he allots it; and if it suits not exactly, he changes it, sometimes by varying the numbers, sometimes the cases, and at other times the genders: and lastly, if a word prove so stubborn as not to bend to the level of the period, he entirely rejects it, and introduces another that preserves a due conformity; or at least, if an inharmonious word be necessary, he places it so judiciously between more agreeable and tuneful words, that their harmony steals away our imagination from observing the roughness of the others: like wise generals, who in ordering the ranks of their soldiers, strengthen the weaker files by sustaining them with the stronger; and by this method render the whole invincible. See likewise cap. xxxii. of Longinus, of the disposition of words. P.

Ver. 3. — *their meal prepare.*] The word in the original is ἀριστον, which here denotes very evidently the morning repast: it is used but in one other place in all Homer in this sense: Iliad, lib. xxiv. ver. 124.

Ἐσθυμίνως ἐπίνεον καὶ ἐπίνεον ἀριστον.

The prince's near approach the dogs descry, s
And fawning round his feet confess their joy.

But we are not therefore to imagine that this was an unusual meal; Homer in other places expresses it by δειπνος, as is observed by Athenæus, lib. 1.

Οἱ δ' ἄρα δειπνοὶ ἦλοντ', ἀπὸ δ' αὐτῷ θωρήσσοντο.

"At the dawn of the day they took repast and armed themselves for battle." The Greeks had three customary meals, which are distinctly mentioned by Palamedes in Æschylus,

"Ἄριστα, δεῖπνα, δόρυπαθ' αἰριῶσθαι τρίτα.

Homer, adds Athenæus, mentions a fourth repast, lib. xvii. of the Odyssey:

——— σὺ δ' ἔρχιο διελιήσας.

This the Romans called *commessationem*, we a collation, a repast taken, as the same author explains it, between dinner and supper; the word is derived ἀπὸ τῆς δειλῆς ὀφίας, or the evening twilight. But Athenæus refutes himself, lib. v. p. 193. I have already (says he) observed that the antients eat thrice a day; and it is ridiculous to imagine that they eat four times from these words of Homer,

——— σὺ δ' ἔρχιο διελιήσας.

For that expression meant only that Eumæus should return in the evening, διελιὺν διατρίψας χρόνον. But this is not the full import of the word διελιήσας, for it undoubtedly means, to take the evening repast or supper, as is evident from the conclusion of the seventeenth book of the Odyssey: *Return, says Telemachus to Eumæus, but first take refreshment*; and Eumæus accordingly eats, and the Poet immediately adds, *because the evening was come*, or ἐπὶ δειλῇ δειλὸν ἦμαρ. However, in no sense can this word be brought to prove that the Greeks eat four times in the day: but if any person will imagine, that it signifies in that place an immediate meal, all that can be gathered from it is, that Telemachus out of kindness to Eumæus commands him to eat before the usual hour of repast, before he leaves his palace; but Hesychius rightly interprets it by τὸ διελιὺν λάβων ἔμβρισμα, that is, *cating his supper*; for as δειπνοὶ and ἄριστον signify the dinner, so δόρυπαθ' and διελιὺν denote the time of supper promiscuously.

Their gentle blandishment the king survey'd,
 Heard his resounding step, and instant said :
 Some well-known friend (Eumæus) bends this
 way ;

His steps I hear ; the dogs familiar play. 10

While yet he spoke, the prince advancing drew
 Nigh to the lodge, and now appear'd in view.
 Transported from his seat Eumæus sprung,
 Dropp'd the full bowl, and round his bosom
 hung ;

I will add no more, but refer the reader for a full explication of δαίμων, ἄριστος and δαδαιδός, to lib. viii. Quest. 6. of Plutarch's Symposiacks. P.

Ver. 4.] Homer says :

Send forth the *feeders* with their bristly care :

as Chapman well translates :

Made fire, brake fast, and to their pastures send
 The gather'd herds ; on whom their swaines attend.

Ver. 5.] The rhymes of these *four* verses are not to be indulged.

Ver. 7.] A faithful couplet may be made from the rhymes of Chapman, with an elegant turn from Ogilby :

The sounds of dogs the listening monarch greet,
 And nearer still, and nearer, trampling feet.

Ver. 14. *Dropp'd the full bowl* —] In the original it is, Eumæus dropped the bowl as he tempered it with water. It was customary not to drink wine unmixed with water among the antients : there was no certain proportion observed in the mixture, some to one vessel of wine poured in two of water, others to two of wine five of water. Homer tells us that the wine of Maron was so strong as to require twenty measures of water to one of wine ; but perhaps this is spoken hyperbolically, to shew the uncommon strength of it. The Lacedæmonians used to boil their wine till the fifth part was consumed, and then keeping it

Kissing his cheek, his hand, while from his eye
 The tears rain'd copious in a show'r of joy. 16
 As some fond sire who ten long winters grieves,
 From foreign climes an only son receives,
 (Child of his age) with strong patèrnal joy
 Forward he springs, and clasps the fav'rite boy :
 So round the youth his arms Eumæus spread, 21
 As if the grave had giv'n him from the dead.

four years, drank it : but sometimes the Grecians drank it without water (but this they called reproachfully *ἰσικυθίσαι*, or to act like a Scythian, from whom they borrowed the custom.) It was usual even for children to drink wine thus tempered amongst the Grecians ; thus in this book Eurymachus,

——— *ἰσίχῃ δὲ οἶνον ἱρυθρόν.*

And Phœnix in the ninth of the Iliads, speaking of Achilles ;

——— *οἶνον ἰσιχύν*

Πολλάκι μοι κατιδίβας.

At Athens there was an altar erected to Bacchus *ἑρθιος*, because from thus tempering the wine, men returned *upright* or sober from entertainments ; and a law was enacted by Amphytryon, and afterwards revived by Solon, that no unmixed wine should be drank at any entertainment. P.

Ver. 15.] The rhymes of so beautiful a passage are much to be lamented. Thus ? but only with more fidelity :

His head he kist, his eyes, his hands ; and showers
 From either eye in sudden transport pours.

Ver. 22.] This line seems operose and heavy. Thus ?

And greets, as one returning from the dead :

but there is ambiguity in this. Perhaps, however, Eumæus only has in view the plot of the Suitors, and Ogilby's mode of expression, as admitting this acceptation, is to be preferred :

And oft, as if escap'd from death, imbrac'd.

And is it thou? my ever dear delight!
 O art thou come to bless my longing sight!
 Never, I never hop'd to view this day, 25
 When o'er the waves you plough'd the desperate
 way.

Enter, my child! beyond my hopes restor'd,
 O give these eyes to feast upon their lord.
 Enter, oh seldom seen! for lawless pow'rs
 Too much detain thee from these silvan bow'rs.

The prince reply'd; Eumæus I obey; 31
 To seek thee, friend, I hither took my way.
 But say, if in the court the queen reside
 Severely chaste, or if commenc'd a bride?

Ver. 23.] Thus Ogilby:

Be pleas'd to enter, that I may *delight*
 In thy glad presence, and thy joyful sight.

Ver. 33. — — — *if in the court the queen reside*
Severely chaste, or if commenc'd a bride?]

Homer here makes use of a proverbial expression. It may thus
 be literally translated,

Or say if obstinate no more to wed,
 She dooms to spiders nets th' imperial bed?

Telemachus means by this question, if Penelope be determined
 no more to marry; for the marriage bed was esteemed so sacred,
 that upon the decease or absence of the husband, it remained
 unused.

Eustathius quotes the same expression from other authors of
 antiquity; thus Hesiod,

Ἐκ δ' ἀφύτου ἰδασίας ἀπάχνηα.

"You shall clear the vessels from spiders webs;" meaning
 that you shall have so full employment for your vessels, that the
 spiders shall no more spread their looms there. And another Poet
 praying for peace, wishes spiders may weave their nets upon the

Thus he : and thus the monarch of the swains ;
 Severely chaste Penelope remains, 36
 But lost to ev'ry joy, she wastes the day
 In tedious cares, and weeps the night away.

He ended, and (receiving as they pass
 The jav'lin, pointed with a star of brass) 40
 They reach'd the dome; the dome with marble
 shin'd.

His seat Ulysses to the prince resign'd.
 Not so — (exclaims the prince with decent grace)
 For me, this house shall find an humbler place :

soldiers arms ; ἑταίρος ποιήτης ἰδέσθων εἰρήνην εὐχασθαι, ἀράχης ἐπιβήχεται
 τέματα ὑφάσαι τοῖς ὅπλοις. Thus we find among the Greeks it was
 an expression of dignity, and applied to great and serious occa-
 sions ; I am not certain that it is so used by the Romans. Ca-
 tullus uses it jocosely, speaking of his empty purse.

— — — “ nam tui Catulli

“ Plenus sacculus est aranearum.”

Plautus does the same in his *Aulularia* :

— — — “ anne quis ædes auferat ?

“ Nam hic apud nos nihil est aliud quæsti furibus,

“ Ita inaniis sunt oppletæ, atque arancis.”

I am doubtful if it be not too mean an image for English
 poetry. P.

Ver. 43. *Not so* — (exclaims the prince —) Nothing can
 more strongly represent the respect which antiquity paid to
 strangers, than this conduct of Telemachus : Ulysses is in rags,
 in the disguise of a beggar, and yet a prince refuses to take his
 seat. I doubt not but every good man will be pleased with such
 instances of benevolence and humanity to his fellow-creatures ;
 one well-natured action is preferable to a thousand great ones,
 and Telemachus appears with more advantage upon this heap of
 hides and osiers, than a tyrant upon his throne. P.

T' usurp the honours due to silver hairs 45
 And rev'rend strangers, modest youth forbears.
 Instant the swain the spoils of beasts supplies,
 And bids the rural throne with osiers rise.
 There sat the prince : the feast Eumæus spread,
 And heap'd the shining canisters with bread. 50
 Thick o'er the board the plenteous viands lay,
 The frugal remnants of the former day.

Ver. 45.] This couplet is an addition from the translator : but accuracy and elegance are of very difficult combination in these short dialogues. The speech is faithfully given by Hobbes :

Sit still, said he, I'll find a seat elsewhere
 In my own house. This man will one provide.

Ver. 48.] Here our Poet was indebted to Chapman for his embellishment of an humble passage :

— — — downe againe
 His father sate ; and to his sonne his swaine
 Strew'd faire greene osiers ; and impos'd thereon
 A good soft sheepeskin, which made him a throne.

Ver. 52. *The frugal remnants of the former day.*] This entertainment is neither to be ascribed to parsimony nor poverty, but to the custom and hospitality of former ages. It was a common expression among the Greeks at table, *leave something for the Medes* ; intimating that something ought to be left for a guest that might come accidentally. Plutarch in his seventh book of the Sympos. Question 3. commends this conduct. Eumæus (says that author) a wise scholar of a wise master, is no way discomposed, when Telemachus pays him a visit, he immediately sets before him

The frugal remnants of the former day.

Besides, the table was accounted sacred to the Gods, and nothing that was sacred was permitted to be empty ; this was another reason why the ancients always reserved part of their provisions, not solely out of hospitality to men, but piety to the Gods. P.

Then in a bowl he tempers gen'rous wines,
 Around whose verge a mimick ivy twines.
 And now, the rage of thirst and hunger fled, 55
 Thus young Ulysses to Eumæus said.

Whence father, from what shore this stranger,
 say ?

What vessel bore him o'er the wat'ry way ?
 'To human step our land impervious lies,
 And round the coast circumfluent oceans rise. 60

The swain returns. A tale of sorrows hear ;
 In spacious Crete he drew his natal air :
 Long doom'd to wander o'er the land and main,
 For heav'n has wove his thread of life with pain.

Ver. 54.] A verse omitted by our translator, after Ogilby,
 might have been thus comprized in a couplet here :

Then in a bowl he tempers gen'rous wine,
 Whose verge a mimic ivy's leaves intwine :
 Himself sits opposite the chief divine.

}.

Ver. 57.] So Chapman :

— — — The prince said, Pray thee say,
 Whence comes this guest ? what seaman gave him way
 To this our isle ?

Ver. 61.] Even these rhymes, in my opinion, should not be
 allowed. Thus, more correctly in this respect, and more closely
 to his author :

The swain returns : A woful tale, but true

Attend. In Crete his natal air he drew :

and then, where the same rhymes recur too quickly below, I would
 provide the following substitution, by the means of transposition
 chiefly :

He flew, half-breathless 'scaping to the land
 From Thesprot mariners, a murd'rous band !

Half-breathless 'scaping to the land he flew 65
From Thesprot mariners, a murd'rous crew.

To thee my son the suppliant I resign,
I gave him my protection, grant him thine.

Hard task, he cries, thy virtue gives thy friend,
Willing to aid, unable to defend. 70

Ver. 70. *Willing to aid, —*] It has been observed that Homer intended to give us the picture of a complete hero in his two poems, drawn from the characters of Achilles and Ulysses: Achilles has consummate valour, but wants the wisdom of Ulysses: Ulysses has courage, but courage inclining to caution and stratagem, as much as that of Achilles to rashness. Virgil endeavoured to form a compleat hero in Æneas, by joining in his person the forward courage of Achilles, with the wisdom of Ulysses, and by this conduct give us a perfect character. The same observation holds good with respect to the subordinate characters introduced into the two poems of the Iliad and Odyssey; and makes an essential difference between them: thus the Iliad exhibiting an example of heroick valour, almost all the characters are violent and heroick. Diomed, Ajax, Hector, &c. are all chiefly remarkable for courage: but the Odyssey being intended to represent the patience and wisdom of an hero, almost all the characters are distinguished by benevolence and humanity. Telemachus and Eumæus, Alcinous, Nestor and Menelaus are every where represented in the mild light of wisdom and hospitality. This makes a continued difference of style in the poetry of the two poems, and the characters of the agents in the Odyssey necessarily exhibit lectures of piety and morality. The reader should keep this in his view. In reading Homer, the Odyssey is to be looked upon as a sequel of the Iliad, and then he will find in the two poems the perfection of human nature, consummate courage joined with consummate piety. He must be an unobserving reader, who has not taken notice of that vein of *humanity* that runs through the whole Odyssey; and a bad man, that has not been pleased with it. In my opinion, Eumæus tending his herds is more amiable than Achilles in all

Can strangers safely in the court reside,
Midst the swill'd insolence of lust and pride?

his destructive glory. There is scarce a speech made in the Odyssey by Eumæus, Telemachus or Ulysses, but what tends to the improvement of mankind: it was this that endeared the Odyssey to the ancients, and Homer's sentences of morality were in every mouth, and introduced in all conversations for the better conduct of human life. This verse was thus applied by some of the antients; a person being asked what was the duty of an orator, or pleader, answered from Homer,

"Αἰδρ' ἀπαμύσσειναι ὅτι τις προτίμης χαλιπήνη.

In short, I will not deny but that the Iliad is by far the nobler poem, with respect to the poetry; it is fit to be read by kings and heroes; but the Odyssey is of use to all mankind, as it teaches us to be good men rather than great, and to prefer morality to glory. P.

Ver. 71.] The translator is lazy, and curtails his author. The subjoined effort is faithful:

How shall the stranger in our court reside?
Young as I am, that insolence and pride,
Those rude aggressions of our lawless train,
The wish to check my weakness renders vain.
My mother wavers still, in doubt to wed—.

But our Poet took Chapman for his guide:

For how shall I receive him to my house
With any safety; that suspicious
Of my young forces (should I be assaied
With any sodaine violence) may want aide
To shield my selfe?

Ver. 72.] I have restored *swill'd* of the *first* edition; a word elsewhere used in this translation: the *swell'd* of subsequent editions is the correction forsooth! of some meddling superintendent of the press. The expression indeed is borrowed from Milton's Comus, ver. 178.

— — — I should be loath
To meet the rudeness and *swill'd insolence*
Of such late wassailers.

Ev'n I unsafe : the queen in doubt to wed,
 Or pay due honours to the nuptial bed ?
 Perhaps she weds regardless of her fame, 75
 Deaf to the mighty Ulyssæan name.
 However, stranger ! from our grace receive
 Such honours as befit a prince to give ;
 Sandals, a sword, and robes, respect to prove,
 And safe to sail with ornaments of love. 80
 'Till then, thy guest amid the rural train
 Far from the court, from danger far, detain.
 'Tis mine with food the hungry to supply,
 And cloath the naked from th' inclement sky.
 Here dwell in safety from the Suitors wrongs, 85
 And the rude insults of ungovern'd tongues.
 For should'st thou suffer, pow'rless to relieve
 I must behold it, and can only grieve.
 The brave encompass'd by an hostile train,
 O'erpower'd by numbers, is but brave in vain. 90
 To whom, while anger in his bosom glows,
 With warmth replies the man of mighty woes.

Ver. 77.] These rhymes are bad ; and the next couplet is strange indeed. Thus ?

But, since thy cot contains this son of woe,
 A cloak and vest my bounty shall bestow ;
 Sandals his feet, his side a sword shall grace :
 With safe conveyance to the wish'd-for place.

The rest of the speech is very excellently translated.

Ver. 92. *With warmth replies the man of mighty woes.*] There is not a more spirited speech in all the Odyssey than this of

Since audience mild is deign'd, permit my tongue
At once to pity and resent thy wrong.

My heart weeps blood, to see a soul so brave 95
Live to base insolence of pow'r a slave.

But tell me, dost thou prince, dost thou behold,
And hear their midnight revels uncontroll'd?

Say, do thy subjects in bold faction rise,
Or priests in fabled oracles advise? 100

Or are thy brothers, who should aid thy pow'r,
Turn'd mean deserters in the needful hour?

O that I were from great Ulysses sprung,
Or that these wither'd nerves like thine were
strung; 104

Or, heav'ns! might he return! (and soon appear
He shall, I trust; a hero scorns despair)

Ulysses; his resentment arises from the last words of Telemachus, observes Eustathius:

The brave encompass'd by an hostile train,
O'erpower'd by numbers, is but brave in vain.

He is preparing his son for the destruction of the Suitors, and animating him against despair by reason of their numbers. This he brings about, by representing that a brave man in a good cause prefers death to dishonour. By the same method Homer exalts the character of Ulysses; Telemachus thinks it impossible to resist the Suitors, Ulysses not only resists them, but almost without assistance works their destruction. There is a fine contrast between the tried courage of Ulysses, and the inexperience of Telemachus. P.

Ver. 105. — — — (*And soon appear*

He shall, I trust; a hero scorns despair.)

Some antient criticks, as Eustathius informs us, rejected this verse, and thus read the passage:

Might he return, I yield my life a prey
 To my worst foe, if that avenging day
 Be not their last: but should I lose my life
 Oppress'd by numbers in the glorious strife, 110
 I chuse the nobler part, and yield my breath,
 Rather than bear dishonour, worse than death;

Ἡ παῖς ἐξ Ὀδυσῆος ἀμύμονος, ἢ καὶ αὐτὸς ;

Αὐτίκ' ἔπειτ' ἀπ' ἐμοῖο κάρη τάμοι ἀλλότριος φῶς.

Then the sense will be, *Oh that I were the son of Ulysses, or Ulysses himself, &c.*

For, add they, if this verse be admitted, it breaks the transport of Ulysses's resentment, and cools the warmth of the expression; Eustathius confesses that he was once of the same opinion, but afterwards seems dubious; for, continues he, Ulysses by saying, *Oh that I were the son of Ulysses, or Ulysses himself*, gave room to suspect that he was himself Ulysses; and therefore to efface this impression, he adds with great address,

— — — (And soon appear

He shall, I trust; a hero scorns despair)

And by this method removes all jealousy that might arise from his former expression. Dacier misrepresents Eustathius: she says, *Il avoit donné lieu à quelque soupçon qu'il ne fust véritablement Ulysse*; whereas he directly says *μὴ ὑποπτεύσῃ ὅτι Ὀδυσσεὺς ἔστι ὁ λαλῶν*, that is, "he uses this expression, that it may not be suspected that he is Ulysses who speaks:" in reality he inserts these words solely to avoid discovery, not judging it yet reasonable to reveal himself to Telemachus, much less to Eumæus. P.

These cannot be deemed rhymes. The following attempt comes nearer to the sense of Homer:

Might he return, his tedious wand' rings o'er,

(Still Hope has reason) to his native shore—.

Ver. 108. *To my worst foe.*] The words in Greek are ἀλλότριος φῶς, or, *may I fall by the hand of a stranger*: that is, by the worst of enemies, foreigners being usually the most barbarous enemies. This circumstance therefore aggravates the calamity. *Eustathius.* P.

Than see the hand of violence invade
 The reverend stranger, and the spotless maid ;
 Than see the wealth of kings consum'd in waste,
 The drunkards revel, and the gluttons feast. 116

Thus he, with anger flashing from his eye ;
 Sincere the youthful hero made reply.
 Nor leagu'd in factious arms my subjects rise,
 Nor priests in fabled oracles advise ; 120
 Nor are my brothers who should aid my pow'r
 Turn'd mean deserters in the needful hour.
 Ah me ! I boast no brother ; heav'n's dread king
 Gives from our stock an only branch to spring :
 Alone Laertes reign'd Arcesius' heir, 125
 Alone Ulysses drew the vital air,
 And I alone the bed connubial grac'd,
 An unblest offspring of a sire unblest !

Ver. 115.] Unlawful rhymes ! Thus ? with more fidelity :
 Than see the reveller licentious reign,
 The squander'd corn, the wine consum'd in vain.

Ver. 127. *And I alone the bed connubial grac'd.*] Homer mentions but one son of Ulysses ; other authors name another, Archelaus ; and Sophocles, Eurylaus slain by Telemachus ; but perhaps these descended not from Penelope, but concubines. *Eustathius.* P.

Chapman gives his author's sentiment more closely :

— — — whom he left so yong,

That from me to him never comfort sprong.

But what ear, attuned to poetry, can endure the rhymes of our translator ? I would propose with confidence this correction :

And I alone the bed connubial *grace* ;

Of sire *unhappy* an *unhappy* race !

Each neighb'ring realm, conducive to our woe,
 Sends forth her peers, and ev'ry peer a foe : 130
 The court proud Samos and Dulichium fills,
 And lofty Zacynth crown'd with shady hills.
 Ev'n Ithaca and all her lords invade
 Th' imperial scepter, and the regal bed :
 The queen averse to love, yet aw'd by power, 135
 Seems half to yield, yet flies the bridal hour :
 Meantime their licence uncontroll'd, I bear ;
 Ev'n now they envy me the vital air :
 But heav'n will sure revenge, and Gods there
 are.

But go, Eumæus ! to the queen impart 140
 Our safe return, and ease a mother's heart.

Ver. 133.] His original prescribes,

Rough Ithaca.

But what must become of the rhymes ? I shall give a much more faithful substitution :

Rough Ithaca, with all her lordly powers,
 My parent wooes, and all my wealth devours :
 Nor yet her fluctuating will complies,
 Nor yet, resolv'd, their odious suit denies.

Ver. 139.] This is neither rhyme, nor the sense of his author.
 Thus ?

But this the Gods must hinder, or fulfill,
 As best approves their all-controlling will.

Ver. 140. *But go, Eumæus ! to the queen impart.*] There is nothing more wonderful in Homer, than the distribution of his incidents ; and how fully must he be possessed of his whole subject, and take it in all at one view, to bring about the several parts of it naturally ? Minerva in the beginning of the fifteenth book commanded Telemachus to dispatch Eumæus to Penelope,

Yet secret go ; for num'rous are my foes,
And here at least I may in peace repose.

To whom the swain. I hear, and I obey :
But old Laertes weeps his life away. 145
And deems thee lost : shall I my speed employ
To bless his age, a messenger of joy ?
The mournful hour that tore his son away
Sent the sad sire in solitude to stray ;
Yet busied with his slaves, to ease his woe, 150
He drest the vine, and bade the garden blow,
Nor food nor wine refus'd : but since the day
That you to Pylos plough'd the wat'ry way,

to inform her of his return. Here this command is executed : but is this all the use the Poet makes of that errand ? It is evident it is not : this command furnishes him with a natural occasion for the removal of Eumæus while Ulysses discovers himself to Telemachus. But why might not the discovery have been made before Eumæus ? It was suitable to the cautious character of Ulysses not to trust the knowledge of his person to too many people : besides, if he had here revealed himself to Eumæus, there would not have been room for the discovery which is made in the future parts of the Odyssey, and consequently the reader had been robbed of the pleasure of it : and it must be allowed, that the several concealments and discoveries of Ulysses through the Odyssey add no small pleasure and beauty to it. P.

Ver. 152.] Rhymes, similar to those of this couplet, have recurred too often in this speech ; which is otherwise finely done. Chapman is faithful, and for the time very tolerable :

— — — But since you tooke
Your ship for Pylos, he would never brooke
Or wine, or food, they say ; nor cast an eye
On any labour, but sits weeping by ;
And sighing out his sorrowes, ceasseless mones,
Wasting his body, turn'd all skin and bones.

Nor wine nor food he tastes ; but sunk in woes,
Wild springs the vine, no more the garden
blows. 155

Shut from the walks of men, to pleasure lost,
Pensive and pale he wanders, half a ghost.

Wretched old man ! (with tears the-prince
returns)

Yet cease to go—what man so blest but mourns ?

Ver. 159. *Yet cease to go—what man so blest but mourns ?*] Eustathius reads the words differently, either ἀχρῦμαισι φίρ, or ἀχρῦμοι φίρ. If we use the former reading, it will be understood according to the recited translation ; if the latter, it must then be referred to Telemachus, and imply, *let us cease to inform Laertes, though we grieve for him*. I suppose some critics were shocked at the words in the former sense, and thought it cruel in Telemachus not to relieve the sorrows of Laertes, which were occasioned chiefly through fondness to his person ; Dacier is fully of this opinion : Eustathius prefers neither of the lections ; I doubt not but Homer wrote ἀχρῦμοι φίρ ; this agrees with the whole context.

Wretched old man ! (with tears the prince returns)

Yet cease to go—what man so blest but mourns ?

Were every wish indulg'd by fav'ring skies,

This hour should give Ulysses to my eyes.

And as for the cruelty of Telemachus in forbidding Eumæus to go to Laertes, there is no room for this objection : he guards against it, by requesting Penelope to give him immediate information ; which might be done almost as soon by a messenger from her, as by Eumæus. Besides, such a messenger to Laertes would be entirely foreign to the poem ; for his knowledge of the return of Telemachus could contribute nothing to the design of the Odyssey : whereas the information given to Penelope has this effect ; it puts the Suitors upon new measures, and instructs her how to regulate her own conduct with regard to them ; and therefore the Poet judiciously dwells upon this, and passes over the other. P.

Were every wish indulg'd by fav'ring skies, 160
This hour should give Ulysses to my eyes.

But to the queen with speed dispatchful bear
Our safe return, and back with speed repair :
And let some handmaid of her train resort
To good Laertes in his rural court. 165

While yet he spoke, impatient of delay
He brac'd his sandals on, and strode away :
Then from the heav'ns the martial Goddess flies
Thro' the wide fields of air, and cleaves the skies ;
In form, a virgin in soft beauty's bloom, 170
Skill'd in th' illustrious labours of the loom.

Ver. 167.] An ambiguity of construction, common also to the versions of Chapman and Ogilby, may be thus removed :

Thus spake the prince: impatient of delay,
His sandals brac'd, Eumæus strode away.

Ver. 170. *In form, a virgin* —] Some of the antient Philosophers thought the Poets guilty of impiety, in representing the Gods assuming human appearances ; Plato in particular (lib. ii. de Repub.) speaks with great severity. “ If a God (says that author) changes his own shape, must he assume a more or less perfect form ? undoubtedly a shape less perfect ; for a Deity, as a Deity, can want no perfection ; therefore all change must be for the worse : now it is absurd to imagine that a Deity can be willing to assume imperfection, for this would be a degradation unworthy of a divine power, and consequently it is absurd to imagine that a Deity can be willing to change the form of a Deity ; it therefore follows, that the Gods enjoying a perfection of nature, must eternally and unchangeably appear in it. Let no Poet therefore (meaning Homer) persuade you that the Gods assume the form of strangers, and are visible in such appearances.” It must be confessed, that if Plato had thus spoken only to refute the absurd

Alone to Ithacus she stood display'd,
 But unapparent as a viewless shade
 Escap'd Telemachus: (the pow'rs above
 Seen or unseen, o'er earth at pleasure move) 175
 The dogs intelligent confess'd the tread
 Of pow'r divine, and howling, trembling fled. .

opinions of antiquity, which imagined the Gods to assume unworthy shapes of bulls, dragons, swans, &c. only to perform some rape, or action unbecoming a Deity, reason would have been on his side: but the argument proves too much; it supposes that a Deity must lose his perfections by any appearance, but of a Deity; which is an error: if a God acts suitably to the character of a God, where is the degradation? Aristotle was of this judgment, in opposition to his master Plato; and thought it no diminution to a God to appear in the shape of man, the glory of the creation: in reality, it is a great honour to Homer, that his opinions agree with the verity of the scriptures, rather than the conjectures of philosophers; nay, it is not impossible but these relations might be borrowed from the sacred history: it being manifest that Homer had been in Ægypt, the native country of Moses, in whose writings there are frequent instances of this nature. P. ~

Thus, exactly:

In form, a virgin tall in beauty's bloom.

Ver. 176. *The dogs intelligent confess'd the tread
 Of pow'r divine—*]

This may seem a circumstance unworthy of poetry, and ridiculous to ascribe a greater sagacity to the brute creation, than to man; but it may be answer'd, that it was the design of the Goddess to be invisible only to Telemachus, and consequently she was visible to the dogs. But I am willing to believe that there is a deeper meaning, and a beautiful moral couched under this story: and perhaps Homer speaks thus, to give us to understand, that the brute creation itself confesses the divinity. Dacier. P.

Ver. 177.] This is too strongly put. Rather:

The Goddess, beck'ning, waves her deathless hands ;

Dauntless the king before the Goddess stands.

Then why (she said) O favour'd of the skies !

Why to thy god-like son this long disguise ? 181

Stand forth reveal'd : with him thy cares employ

Against thy foes ; be valiant, and destroy !

Lo I descend in that avenging hour,

To combat by thy side, thy guardian pow'r. 185

— — — and *whining*, trembling fled :

which word I find in Chapman.

Ver. 178. *The Goddess, beck'ning, waves her deathless hands.*] The Goddess evidently acts thus, that Telemachus might not hear her speak to Ulysses ; for this would have made the discovery, and precluded that beautiful interview between Ulysses and Telemachus that immediately follows. It is for the same reason that she conceals herself from Telemachus, for the discovery must have been fully and convincingly made by the appearance and veracity of a Deity ; and then there could have been no room for all those doubts and fears of Telemachus, that enliven and beautify the manner of the discovery. The whole relation is indeed an allegory : the wisdom of Ulysses (in poetry, Minerva) suggests to him, that this is a proper time to reveal himself to Telemachus ; the same wisdom (or Minerva) instructs him to dress himself like a king, that he may find the readier credit with his son : in this dress he appears a new man, young and beautiful, which gives occasion to Telemachus to imagine him a Deity, especially because he was an infant when his father sailed to Troy, and therefore though he now appears like Ulysses, Telemachus does not know him to be his father. This is the naked story, when stript of its poetical ornaments. P.

Ver. 184.] Or thus, with greater accuracy to his author :

I stay not absent long, thy guardian pow'r,

Eager to combat in that vengeful hour.

Then with surprise (surprise chastis'd by fears)
How art thou chang'd ! (he cry'd) a God ap-
pears !

Far other vests thy limbs majestic grace,
Far other glories lighten from thy face !
If heav'n be thy abode, with pious care 200
Lo ! I the ready sacrifice prepare :
Lo ! gifts of labour'd gold adorn thy shrine,
To win thy grace : O save us pow'r divine !

and yet there is not the least foundation for such an assertion : nay, Telemachus himself in the second book returns thanks to Minerva for appearing to him, and prays for a second vision.

O Goddess ! who descending from the skies,
Vouchsaf'd thy presence to my longing eyes ;
Hear from thy heav'ns above, O warrior maid,
Descend once more propitious to my aid !

It is not to be imagined that Telemachus would have preferred this prayer, if the presence of the Deity denoted death, or some great calamity ; and all the heroes throughout the Iliad esteem such intercourses as their glory, and converse with the Gods without any apprehensions. But whence then proceeds this fear of Telemachus ? entirely from a reverential awe and his own modesty while he stands in the presence of a Deity ; for such he believes Ulysses. The words of Telemachus agree with his behaviour ; he speaks the language of a man in surprise : it is this surprise at the sudden change of Ulysses, that first makes him imagine him a Deity, and upon that imagination offer him sacrifice and prayer ; the whole behaviour paints the nature of man under surprise, and which transports the speaker into vehemence and emotion. P.

The rhyme cannot be tolerated. Thus ?

— — — The prince descries
The godlike form, and turns his daunted eyes.

Few are my days, Ulysses made reply,
Nor I, alas ! descendant of the sky. 205

I am thy father. O my son ! my son !
That father, for whose sake thy days have run
One scene of woe ; to endless cares consign'd,
And outrag'd by the wrongs of base mankind.

'Then rushing to his arms, he kiss'd his boy
With the strong raptures of a parent's joy. 211
Tears bathe his cheek, and tears the ground
bedew :

He strain'd him close, as to his breast he grew.

Ah me ! (exclaims the prince with fond desire)
Thou art not——no, thou canst not be my
sire. 215

Heav'n such illusion only can impose,
By the false joy to aggravate my woes.
Who but a God can change the general doom,
And give to wither'd age a youthful bloom ?
Late, worn with years, in weeds obscene you
trod ; 220

Now, cloath'd in majesty, you move a God !

Ver. 204.] Or thus, with more fidelity :
No God thou seest, Ulysses made reply :
Compare me not to natives of the sky.

Ver. 221.] This grand expression is not from Homer, but
from Psalm civ. 1. " O Lord my God ! thou art very great :
" thou art *cloathed with honour and majesty.*"

I propose, not as preferable by any means, but as free from
extraneous thought, the following couplet :

Forbear, he cry'd; for heav'n reserve that
name,

Give to thy father but a father's claim :
Other Ulysses shalt thou never see,
I am Ulysses, I (my son) am he. 225
Twice ten sad years o'er earth and ocean tost,
'Tis giv'n at length to view my native coast.
Pallas, unconquer'd maid, my frame surrounds
With grace divine; her pow'r admits no bounds:
She o'er my limbs old age and wrinkles shed; 230
Now strong as youth, magnificent I tread.
The Gods with ease frail man depress, or raise,
Exalt the lowly, or the proud debase.

He spoke and sat. The prince with transport
flew,
Hung round his neck, while tears his cheek
bedew; 235

Late worn with years, and wrap'd in weeds obscene;
Now like the Gods in form, and dress, and mien.

Ver. 226.] These rhymes are not legitimately precise. Thus?
Twice ten sad years o'er earth and ocean *cast*,
Indulg'd to view my native *isle* at *last*.

Ver. 231.] The latter part of this verse is very bad, and was
made merely for the rhyme. The subjoined substitution is more
exact:

Now wrinkled age, now blooming youth, bestows;
And o'er my limbs a radiant vesture throws.

Ver. 232.] Unsufferable rhymes! Thus? with more fidelity:
The Gods, who dwell in heaven sublime, with ease
Exalt or humble mortals, as they please:

which, I perceive, are the rhymes of Chapman.

Nor less the father pour'd a social flood !
 'They wept abundant, and they wept aloud.
 As the bold eagle with fierce sorrow stung,
 Or parent vultur, mourns her ravish'd young ;

Ver. 236.] The rhymes cannot be admitted. Thus ? though with too great concurrence of harsher consonants :

His father's eyes no less his sorrows steep :

'They weep abundant, and aloud they weep.

And in the next line we might substitute *anguish* for *sorrow*.

Ver. 238. *As the bold eagle —*] This is a beautiful comparison ; but to take its full force, it is necessary to observe the nature of this φῆν or *vultur* : Homer does not compare Ulysses to that bird merely for its dignity, it being of the aquiline kind, and therefore the king of birds ; but from the knowledge of the nature of it, which doubles the beauty of the allusion : this bird is remarkable for the love it bears towards its young : *Tearing open her own thigh, she feeds her young with her own blood* : thus also another author ;

Τὸν μηρὸν ἐκλέμνοντις, ἡμαλιμῆσις

Γάλακτι δ' ἰλκοῦς ζωπύρῃσι τὰ βρέφη.

Femore exsecto, sanguineo lactis defluxu suos foetus refocillant. And the Ægyptians made the vultur their hieroglyphic, to represent a compassionate nature. This gives a reason why this bird is introduced with peculiar propriety to represent the fondness of Ulysses for Telemachus. But where is the point of the similitude ? Ulysses embraces his son, but the vultur is said to mourn the loss of her young : Eustathius answers that the sorrow alone, and vehemence of it, is intended to be illustrated by the comparison ; I think he should have added the affection Ulysses bears to Telemachus.

It is observable, that Homer inserts very few similitudes in his Odyssey, though they occur frequently almost in every book of the Iliad. The Odyssey is wrote with more simplicity, and consequently there is less room for allusions. If we observe the similes themselves inserted in each poem, we shall find the same difference : in the Iliad they are drawn from lions, storms, tor-

They cry, they scream, their unfledg'd brood a
 prey 240
 To some rude churl, and borne by stealth away;

rents, conflagrations, thunder, &c. In the *Odyssey*, from lower objects, from an heap of thorns, from a shipwright plying the whimble, an armourer tempering iron, a matron weeping over her dying husband, &c. The similies are likewise generally longer in the *Iliad* than the *Odyssey*, and less resemblance between the thing illustrated, and the illustration; the reason is, in the *Iliad* the similitudes are introduced to illustrate some great and noble object, and therefore the Poet proceeds till he has raised some noble image to inflame the mind of the reader; whereas in these calmer scenes the Poet keeps closer to the point of allusion, and needs only to represent the object, to render it entertaining: by the former conduct he raises our admiration above the subject, by adding foreign embellishments; in the latter he brings the copy as close as possible to the original, to possess us with a true and equal image of it.

It has been objected by a French critick, that Homer is blameable for too great a length in his similitudes; that in the heat of an action he stops short, and turns to some allusion, which calls off our attention from the main subject. It is true, comparisons ought not to be too long, and are not to be placed in the heat of an action, as Mr. Dryden observes, but when it begins to decline: thus in the first *Æneis*, when the storm is in its fury, the Poet introduces no comparison, because nothing can be more impetuous than the storm itself; but when the heat of the description abates, then lest we should cool too soon, he renews it by some proper similitude, which still keeps up our attention, and fixes the whole upon our minds. The similitude before us is thus placed at the conclusion of the hero's lamentation, and the Poet by this method leaves the whole deeply mixed upon the memory. Virgil has imitated this comparison in his fourth *Georgic*, but very judiciously substituted the nightingale in the place of the vultur, that bird being introduced to represent the mournful musick of Orpheus.

So they aloud : and tears in tides had run,
 Their grief unfinish'd with the setting sun :
 But checking the full torrent in its flow,
 'The prince thus interrupts the solemn woe. 245

" Qualis populeâ mœrens Philomela sub umbrâ
 " Amissos queritur factus, quos durus arator
 " Observans nido implumes detraxit : at illa
 " Flet noctem, &c."

Nothing can be sweeter than this comparison of Virgil, but the learned Huetius thinks he has found a notorious blunder in it : this nightingale (says he) in the first line sits in the shade of a poplar, and yet in the fourth she mourns by night, *flet noctem*. It is evident that Monsieur Huet mistakes the word *ambra* for the shade of a tree, which it casts while the sun shines upon it ; whereas it only means that the bird sings *sub foliis*, or concealed in the leaves of it, which may be done by night as well as by day : but if it be thought that this is not a sufficient answer, the passage may be thus understood : the nightingale mourning under the shade of a poplar, &c. ceases not all night, or *flet noctem* ; that is, she begins her song in the evening by day, but mourns all night. Either of these answers are sufficient for Virgil's vindication. P.

Thus Ogilby :

As eagles cry, with bitter sorrow, stung,
 When rusticks bear away their callow young ;
 So from their eyes did briny rivers run
 In joyful spouts until the setting sun.

Ver. 241.] So Dryden, in the parallel passage of Virgil, Geo. iv. 744.

Whose nest *some* prying *churl* had found, and thence,
 By stealth, convey'd th' unfeather'd innocence :
 a couplet of exquisite delicacy and tenderness.

Ver. 245. *The prince thus interrupts the solemn woe.*] It does not appear at first view why the Poet makes Telemachus recover himself from his transport of sorrow sooner than Ulysses :

What ship transported thee, O father say,
And what blest hands have oar'd thee on the
way?

All, all (Ulysses instant made reply)
I tell thee all, my child, my only joy !
Phæacians bore me to the port assign'd, 250
A nation ever to the stranger kind ;
Wrapt in the embrace of sleep, the faithful train
O'er seas convey'd me to my native reign :

is Telemachus a greater master of his passions? or is it to convince Ulysses of his son's wisdom, as Eustathius conjectures? this can scarce be supposed, Ulysses being superior in wisdom. I would chuse rather to ascribe it to human nature; for it has been observed, that affection seldom so strongly ascends, as it descends; the child seldom loves the father so tenderly, as the father the child: this observation has been made from the remotest antiquity. And it is wisely designed by the great Author of our natures; for in the common course of life, the child must bury the parent; it is therefore a merciful dispensation, that the tie of blood and affection should be loosened by degrees, and not torn violently asunder in the full strength of it. It is expected that aged persons should die, their loss therefore grows more familiar to us, and it loses much of its horror through the long expectation of it. P.

Ver. 248.] Bad rhymes, with but little adherence to the sense of his original. Thus?

Then thus the man long exercis'd by fate:
My tongue, dear son ! shall all the truth relate.

Ver. 250. *Phæacians bore me to the port assign'd.*] Here is a repetition of what the reader knows entirely, from many parts of the preceding story; but it being necessary in this place, the Poet judiciously reduces it into the compass of six lines, and by this method avoids prolixity. *Eustathius.* P.

Embroider'd vestures, gold, and brass are laid
 Conceal'd in caverns in the silvan shade. 255
 Hither, intent the rival rout to slay
 And plan the scene of death, I bend my way :
 So Pallas wills—but thou, my son, explain
 The names, and numbers of th' audacious train ;
 'Tis mine to judge if better to employ 260
 Assistant force, or singly to destroy.

O'er earth (returns the prince) resounds thy
 name,
 Thy well-try'd wisdom, and thy martial fame,
 Yet at thy words I start, in wonder lost ;
 Can we engage, not decads, but an host ? 265
 Can we alone in furious battle stand,
 Against that num'rous and determin'd band ?
 Hear then their numbers: From Dulichium
 came
 Twice twenty-six, all peers of mighty name,

Ver. 255.] Better, perhaps, to avoid the repeated *preposition*:
 Conceal'd *by* caverns —.

Ver. 268. *Hear then their numbers* —] According to this catalogue, the Suitors with their attendants (the two sewers, and Medon, and Phemius) are a hundred and eighteen; but the two last are not to be taken for the enemies of Ulysses; and therefore are not involved in their punishment in the conclusion of the *Odyssey*. *Eustathius*.

Spondanus mistakes this passage egregiously.

Μέδων κῆρυξ καὶ θεῖος ἀοιδός.

He understands it thus, " Medon who was an herald and a divine
 " bard." *Præco unus qui et idem Musicus*: it is true, the con-

Six are their menial train: twice twelve the
boast 270

Of Samos; twenty from Zacynthus coast:
And twelve our country's pride; to these belong
Medon and Phemius skill'd in heav'nly song.
Two sew'rs from day to day the revels wait,
Exact of taste, and serve the feast in state. 275
With such a foe th' unequal fight to try,
Were by false courage unreveng'd to die.
Then what assistant pow'rs you boast, relate,
Ere yet we mingle in the stern debate. 279

Mark well my voice, Ulysses straight replies:
What need of aids, if favour'd by the skies?
If shielded to the dreadful fight we move,
By mighty Pallas, and by thund'ring Jove.

struction will bear this interpretation; but it is evident from the latter part of the *xxliid* *Odyssey*, that the *Κῆρυξ* and the *Ἀοιδῆς* were two persons, namely, Medon and Phemius: Medon acts all along as a friend to Penelope and Telemachus, and Phemius is affirmed to be detained by the Suitors involuntarily, and consequently they are both guiltless. P.

So Chapman:

— — — From Zacynthus came

Twice ten. Of Ithaca, the best of name,

Twice six.

Ver. 275.] This nicety is not only unauthorized, but unreasonable here. I would propose:

Both skill'd the banquet to serve up in state.

Ver. 276.] Our Poet seems indebted to Ogilby:

If we should charge all these, our selves then might
Fall unreveng'd in the unequal fight.

Sufficient they (Telemachus rejoin'd)
 Against the banded pow'rs of all mankind : 285
 They, high enthron'd above the rolling clouds,
 Wither the strength of man, and awe the Gods.
 Such aids expect, he cries, when strong in
 night
 We rise terrific to the task of fight.

Ver. 284.] Wretched rhymes ! Thus ?
 Sufficient they (Telemachus reply'd)
 To match the powers of all mankind beside.
 Them, high 'midst clouds enthron'd in sovereign sway,
 The tribes of men and deathless Gods obey.

Ver. 288. *Such aids expect, he cries, when strong in might
 We rise terrific to the task of fight.*]

This whole discourse between Ulysses and Telemachus is introduced to prepare the reader for the catastrophe of the poem : Homer judiciously interests Heaven in the cause, that the reader may not be surprised at the event, when he sees such numbers fall by the hands of these heroes ; he consults probability, and as the poem now draws to a conclusion, sets the assistance of Heaven full before the reader.

It is likewise very artful to let us into some knowledge of the event of the poem ; all care must be taken that it be rather guessed than known. If it be entirely known, the reader finds nothing new to awaken his attention ; if on the contrary it be so intricate, that the event cannot possibly be guessed at, we wander in the dark, and are lost in uncertainty. The art of the Poet consists not in concealing the event entirely : but when it is in some measure foreseen, in introducing such a number of incidents that now bring us almost into the sight of it, then by new obstacles perplex the story to the very conclusion of the poem ; every obstacle, and every removal of it fills us with surprise, with pleasure or pain alternately, and consequently calls up our whole attention. This is admirably described by Vida, lib. ii.

But thou, when Morn salutes th' aerial plain, 290
The court revisit and the lawless train :

“ — — — Eventus nonnullis sæpe canendo
“ Indiciis porrò ostendunt, in luce malignâ
“ Sublustrique ; aliquid dant cernere noctis in umbrâ.”
Th' event should glimmer with a dubious ray,
Not hid in clouds nor glare in open day.

This rule he afterwards illustrates by a very happy similitude.

“ Haud aliter longinqua petit qui forte viator
“ Mœnia, si positas altis in collibus arces
“ Nunc etiam dubias oculis videt, incipit ultro
“ Lætior ire viam, placidumque urgere laborem,
“ Quàm cùm nusquam ullæ cernuntur quas adit arces,
“ Obscurum sed iter tendit convallibus imis.”

The conduct both of Virgil and Homer are agreeable to this observation ; for instance, Anchises and Tiresias in the shades, foretel Æneas and Ulysses that all their troubles should end prosperously, that the one shall found the Roman empire, the other regain his kingdoms ; but the means being kept concealed, our appetite is rather whetted than cloyed, to know by what means these events are brought about : thus, as in Vida's allusion, they shew us the city at a great distance, but how we are to arrive at it, by what roads they intend to guide us to it, this they keep concealed ; the journey discovers itself, and every step we advance leads us forward, and shews where we are to take the next : neither does the Poet directly lead us into the straight path : sometimes we are as it were in a labyrinth, and we know not how to extricate ourselves out of it ; sometimes he carries us into bye-ways, and we almost lose sight of the direct way, and then suddenly they open into the chief road, and convey us to the journey's end. In this consists the skill of the Poet ; he must form probable intricacies, and then solve them probably ; he must set his hero in dangers, and then bring him out of them with honour. This observation is necessary to be applied to all those passages in the Odyssey, where the event of it is obscurely foretold, and which some tasteless critics have blamed, as taking away the curiosity of the reader by an unseasonable discovery.

P.

Me thither in disguise Eumæus leads,
 An aged mendicant in tatter'd weeds.
 There, if base scorn insult my rev'rend age ;
 Bear it my son ! repress thy rising rage : 295
 If outrag'd, cease that outrage to repel ;
 Bear it my son ! howe'er thy heart rebel.
 Yet strive by pray'r and counsel to restrain
 Their lawless insults, tho' thou strive in vain :

Ver. 292.] An excellent couplet, with the help of Ogilby :
 Whilst me Eumæus to the city leads,
 Clad like a poor old man, *in tatter'd weeds*.

Ver. 294.] The circumstantial detail of his author, which our Poet has enfolded in a veil of general elegance, may be seen in Chapman :

I, though they drag me by the heeles about
 Mine owne free earth, and after hurle me out ;
 Do thou still suffer. Nay, though with their darts
 They beate and bruise me, beare.

Ver. 296. *If outrag'd, cease that outrage to repel ;
 Bear it my son ! howe'er thy heart rebel.*]

Plutarch in his treatise upon reading poems, observes the wisdom of Ulysses in these instructions : he is the person who is more immediately injured, yet he not only restrains his own resentment, but that of Telemachus : he perceives that his son is in danger of flying out into some passion, he therefore very wisely arms him against it. Men do not put bridles upon horses when they are already running with full speed, but they bridle them before they bring them out to the race : this very well illustrates the conduct of Ulysses ; he fears the youth of Telemachus may be too warm, and through an unseasonable ardour at the sight of his wrongs, betray him to his enemies ; he therefore persuades him to patience and calmness, and predisposes his mind with rational considerations to enable him to encounter his passions, and govern his resentment.

P.

For wicked ears are deaf to Wisdom's call, 300
 And Vengeance strikes whom Heav'n has doom'd
 to fall.

Once more attend: When * she whose pow'r
 inspires

The thinking mind, my soul to vengeance fires;
 I give the sign: that, instant from beneath,
 Aloft convey the instruments of death, 305
 Armour and arms; and if mistrust arise,
 Thus veil the truth in plausible disguise.

“ These glitt'ring weapons, ere he sail'd to
 “ Troy,

“ Ulysses view'd with stern heroic joy;

“ Then, beaming o'er th' illumin'd wall they
 shone: 310

“ Now dust dishonours, all their lustre gone.

* Minerva.

Ver. 304. — — — *That instant, from beneath,
 Aloft convey the instruments of death.*]

These ten lines occur in the beginning of the nineteenth book, and the ancients (as Eustathius informs us) were of opinion, that they are here placed improperly; for how, say they, should Ulysses know that the arms were in a lower apartment, when he was in the country, and had not yet seen his palace? But this is no real objection; his repository of arms he knew was in the lower apartment, and therefore it was rational to conclude that the arms were in it. The verses are proper in both places; here Ulysses prepares Telemachus against the time of the execution of his designs; in the nineteenth book that time is come, and therefore he repeats his instructions. P.

Or, as his author:

I nod the sign —.

" I bear them hence (so Jove my soul inspires)

" From the pollution of the fuming fires ;•

" Lest when the bowl inflames, in vengeful
mood

" Ye rush to arms, and stain the feast with
blood : 315

" Oft ready swords in luckless hour incite

" The hand of wrath, and arm it for the fight."

Such be the plea, and by the plea deceive :

For Jove infatuates all, and all believe.

Yet leave for each of us a sword to wield, 320

A pointed jav'lin, and a fenceful shield.

But by my blood that in thy bosom glows,

By that regard a son his father owes ;

Ver. 316. *Oft ready swords in luckless hour incite*

The hand of wrath, and arm it for the fight.]

This seems to have been a proverbial expression, at least it has been so used by latter writers : the observation holds true to this day, and it is manifest that more men fall by the sword in countries where the inhabitants daily wear swords, than in those where a sword is thought no part of dress or ornament. *Dacier. P.*

The proverbial line of the original is more concisely given by Chapman :

Steele it selfe, ready, drawes a man to blowes.

Our Poet seems to have glanced on Ogilby :

And splendid banquets turn to bloody fights ;

Arms are inticing, and dire steel invites.

Ver. 321.] We might thus come nearer to the words of Homer :

Leave, *prompt* for our assault, a sword to wield—.

This speech is executed in the true stile of poetry.

The secret, that thy father lives, retain
 Lock'd in thy bosom from the household train; 325
 Hide it from all; ev'n from Eumæus hide,
 From my dear father, and my dearer bride.
 One care remains, to note the loyal few
 Whose faith yet lasts among the menial crew;
 And noting, ere we rise in vengeance, prove 330
 Who loves his prince; for sure you merit love.

To whom the youth: To emulate I aim
 The brave and wise, and my great father's fame.

Ver. 324. *The secret, that thy father lives, retain
 Lock'd in thy bosom—*]

This injunction of secrecy is introduced by Ulysses with the utmost solemnity; and it was very necessary that it should be so; the whole hopes of his re-establishment depending upon it: besides, this behaviour agrees with the character of Ulysses, which is remarkable for disguise and concealment. The Poet makes a further use of it; namely, to give him an opportunity to describe at large the several discoveries made to Penelope, Laertes, and Eumæus personally by Ulysses, in the sequel of the Odyssey, which are no small ornaments to it; yet must have been omitted, or have lost their effect, if the return of Ulysses had been made known by Telcmachus; this would have been like discovering the plot before the beginning of the play. At the same time this direction is an excellent rule to be observed in management of all weighty affairs, the success of which chiefly depends upon secrecy. P.

Ver. 332.] There is not sufficient accuracy here. Thus Homer:

To him his son illustrious thus reply'd:
 Henceforth, I trust, my spirit thou shalt know;
 No coward slackness, father! is my lot.
 Yet I thy scheme not profitable judge
 For thee and me; and wish thy further thoughts:

But re-consider, since the wisest err,
 Vengeance resolv'd, 'tis dang'rous to defer. 335
 What length of time must we consume in vain,
 Too curious to explore the menial train?
 While the proud foes, industrious to destroy
 Thy wealth in riot, the delay enjoy.
 Suffice it in this exigence alone 340
 To mark the damsels that attend the throne:
 Dispers'd the youth resides; their faith to prove
 Jove grants henceforth, if thou hast spoke from
 Jove.

which corresponds with the *first four* verses of the translation. Chapman is sufficiently faithful.

Ver. 334. *But re-consider—*] The Poet here describes Telemachus rectifying the judgment of Ulysses; is this any disparagement to that hero? It is not; but an exact representation of human nature; for the wisest men may receive, in particular cases, instructions from men less wise; and the eye of the understanding in a young man, may sometimes see further than that of age; that is, in the language of the Poet, a wise and mature Ulysses may sometimes be instructed by a young and unexperienced Telemachus. P.

Ver. 342.] Thus his author:

Dispers'd the youth resides: henceforth we prove
 Their faith, if *guided* thou *by signs* from Jove.

Ver. 343. *If thou hast spoke from Jove.*] The expression in the Greek is obscure, and it may be asked, to what refers *Διὸς τίρας*? Dacier renders it, *S'il vray que vous ayez vu un Prodige*; or "if it be true that you have seen a prodigy:" now there is no mention of any prodigy seen by Ulysses in all this interview, and this occasions the obscurity; but it is implied, for Ulysses directly promises the assistance of Jupiter; and how could he depend upon it, but by some prodigy from Jupiter? Eustathius

While in debate they waste the hours away,
 Th' associates of the prince repass'd the bay; 345
 With speed they guide the vessel to the shores;
 With speed debarking land the naval stores;
 Then faithful to their charge, to Clytius bear,
 And trust the presents to his friendly care.
 Swift to the queen a herald flies t' impart 350
 Her son's return, and ease a parent's heart;

thus understands the words: Τίρας, ἐξ ἧς ὁ Εὐμήμενος ἔφησ' ἀμύνησθαι τὸν Δία ἡμῶν ἔσεσθαι. And then the meaning will be, "If the prodigy from Jupiter be evident, there is no occasion to concern ourselves about the household train." But then does not that expression imply doubt, and a jealousy, that Ulysses might possibly depend too much upon supernatural assistance? It only insinuates, that he ought to be certain in the interpretation of the prodigy, but Telemachus refers himself entirely to Ulysses, and acquiesces in his judgment. P.

Ver. 345. *Th' associates of the prince repass'd the bay.*] It is manifest that this vessel had spent the evening of the preceding day, the whole night and part of the next morning, in sailing from the place where Telemachus embarked: for it is necessary to remember that Telemachus, to avoid the Suitors, had been obliged to fetch a large compass, and land upon the northern coast of Ithaca; and consequently the vessel was necessitated to double the whole isle on the western side to reach the Ithacan bay. This is the reason that it arrives not till the day afterwards, and that the herald dispatched by the associates of Telemachus, and Eumæus from the country, meet upon the road, as they go to carry the news of the return of Telemachus to Penelope. It is likewise evident that the lodge of Eumæus was not far distant from the palace; for he sets out toward the city after eating in the morning, and passing some time in conference with Telemachus, delivers his message, and returns in the evening of the same day. P.

Ver. 350.] This elision I dislike; and his original is much fuller, as a plain translation will evince:

Lest a sad prey to ever-musing cares,
Pale grief destroy what time a-while forbears.

'Th' incautious herald with impatience burns,
And cries aloud ; Thy son, oh queen, returns: 355
Eumæus sage approach'd th' imperial throne,
And breath'd his mandate to her ear alone,
Then measur'd back the way—The suitor band
Stung to the soul, abash'd, confounded stand ;

They to the palace send a herald first,
The queen discreet informing, that her son
Was to the country gone and bade the ship
Sail to the city to prevent alarm,
And save his honour'd parent's fruitless tears.

Ver. 354.] This circumstance of *impatience* is taken from Chapman :

— — — The herald, *he for hast*
Amongst the maids bestow'd it.

Ver. 355. *And cries aloud ; Thy son, oh queen, returns.*] This little circumstance distinguishes characters and gives variety to poetry : it is a kind of painting, which always varies its figures by some particular ornament, or attitude, so as no two figures are alike : the contrary conduct would make an equal confusion both in poetry and painting, and an indistinction of persons and characters. I will not promise that these particularities are of equal beauty, as necessity, especially in modern languages ; the Greek is always flowing, sonorous, and harmonious ; the language, like leaves, oftentimes conceals barrenness, and a want of fruit, and renders the sense at least beautiful, if not profitable ; this is wanted in some degree in English poetry, where it is not always in our power to conceal the nakedness with ornaments : this particularity before us is of absolute necessity, and could not well be avoided ; the indiscretion of the herald in speaking aloud, discovers the return of Telemachus to the Suitors, and is the incident that brings about their following debates, and furnishes out the entertainment of the succeeding part of this book.

P.

And issuing from the dome, before the gate, 360
With clouded looks, a pale assembly sat.

At length Eurymachus. Our hopes are vain ;
Telemachus in triumph sails the main.

Haste, rear the mast, the swelling shroud
display ;

Haste, to our ambush'd friends the news
convey ! 365

Scarce had he spoke, when turning to the
strand

Amphinomus survey'd th' associate band ;

Full to the bay within the winding shores

With gather'd sails they stood, and lifted oars.

O friends ! he cry'd, elate with rising joy, 370

See to the port secure the vessel fly !

Some God has told them, or themselves survey

The bark escap'd ; and measure back their way.

Swift at the word descending to the shores,

They moor the vessel and unlade the stores : 375

Then moving from the strand, apart they sat,

And full and frequent, form'd a dire debate.

Ver. 368.] Thus Ogilby :

Bare to the port within imbracing *shores*,

Furling their sails, and *lifting up their oars*.

Ver. 370.] The rhymes may be thus corrected by transposition, and a trivial alteration of two little words :

O friends ! with rising joy elate, he *cries* ;

See, to the port secure the vessel *flies*.

Ver. 376.] Chapman is much more faithful :

Vol. III.

Q

Lives then the boy ? he lives, (Antinous cries)
 The care of Gods and fav'rite of the skies.
 All night we watch'd, 'till with her orient wheels
 Aurora flam'd above the eastern hills, 381
 And from the lofty brow of rocks by day
 Took in the ocean with a broad survey :
 Yet safe he sails ! the pow'rs cœlestial give
 To shun the hidden snares of death, and live. 385
 But die he shall, and thus condemn'd to bleed,
 Be now the scene of instant death decreed :
 Hope ye success ? undaunted crush the foe.
 Is he not wise ? know this, and strike the blow.
 Wait ye, 'till he to arms in council draws 390
 The Greeks, averse too justly to our cause ?

The woo'rs themselves to counsaile went, in throng ;
 And not a man besides, or old, or yong,
 Let sit amongst them.

Ver. 380.] The rhymes are vicious. Thus ? more faithfully :
 All night by sea we watcht, 'till morning rose ;
 Still here and there we ply'd, nor took repose.

Ver. 391. *The Greeks, averse too justly to our cause.*] This verse is inserted with great judgment, and gives an air of probability to the whole relation ; for if it be asked why the Suitors defer to seize the supreme power, and to murder Telemachus, they being so superior in number ? Antinous himself answers, that they fear the people, who favour the cause of Telemachus, and would revenge his injuries : it is for this reason that they formed the ambush by sea ; and for this reason Antinous proposes to intercept him in his return from the country : they dare not offer open violence, and therefore make use of treachery. This speech of Antinous forms a short under-plot to the poem ; it

Strike, ere, the states conven'd, the foe betray
 Our murd'rous ambush on the wat'ry way.
 Or chuse ye vagrant from their rage to fly, 394
 Outcasts of earth, to breathe an unknown sky?
 The brave prevent misfortune; then be brave,
 And bury future danger in his grave.

gives us pain (says Eustathius) for Telemachus, and holds us in suspense till the intricacy is unravelled by Amphinomus.

The whole harangue is admirable in Homer: the diction is excellently suited to the temper of Antinous, who speaks with precipitation: his mind is in agitation and disorder, and consequently his language is abrupt, and not allowing himself time to explain his thoughts at full length, he falls into ellipses and abbreviations. For instance, he is to speak against Telemachus, but his contempt and resentment will not permit him to mention his name, he therefore calls him τὸν ἄνδρα; thus in μήτι κακὸν εἴζωσι, διδοικα is understood, thus likewise in this verse, .

Ἄλλ' ἄγετε πρὶν κείνῳ ὀμνηυρίσασθαι Ἀχαιῶς

Ἔεις ἄγορη ———

the word ὀλοθρεύσωμεν, or ἀνιλωμεν, must be understood, to make the sense intelligible. Thus also after εἰ δ' ὅμῃν ὅδε μῦθος ἀφανδάνει, to make Ἄλλὰ in the next sentence begin it significantly, we must supply καὶ ὃ δοκεῖ καλὸν ὃ φόνος; then the sense is complete; *If this opinion displease, and his death appear not honourable, but you would have him live, &c.* otherwise ἄλλὰ βέλισθε must be construed like βέλισθε δὲ; and lastly, to image the disorder of Antinous more strongly, Homer inserts a false quantity, by making the first syllable in βέλισθε short. Antinous attends not, through the violence of his spirit, to the words he utters, and therefore falls into this error which excellently represents it. It is impossible to retain these ellipses in the translation, but I have endeavoured to shew the warmth of the speaker, by putting the words into interrogations, which are always uttered with vehemence, and signs of hurry and precipitation. P.

Returns he? ambush'd we'll his walk invade,
 Or where he hides in solitude and shade :
 And give the palace to the queen a dow'r, 400
 Or him she blesses in the bridal hour.
 But if submissive you resign the sway,
 Slaves to a boy, go, flatter and obey.
 Retire we instant to our native reign,
 Nor be the wealth of kings consum'd in vain; 405
 'Then wed whom choice approves: the queen be
 giv'n
 To some blest prince, the prince decreed by
 Heav'n.

Abash'd, the suitor train his voice attends ;
 'Till from his throne Amphinomus ascends,
 Who o'er Dulichium stretch'd his spacious reign,
 A land of plenty, blest with ev'ry grain : 411
 Chief of the numbers who the queen addrest,
 And though displeasing, yet displeasing least.

Ver. 409.] One should expect rather,

— — — Amphinomus *descends* :

but even with this correction no great propriety can be discovered in the thought, which is wholly due to the translator. Of the received reading, however, I can make no sense at all.

Ver. 413. *And tho' displeasing, yet displeasing least.*] We are not to gather from this expression, that Penelope had any particular tenderness for Amphinomus, but it means only that he was a person of some justice and moderation. At first view, there seems no reason why the Poet should distinguish Amphinomus from the rest of the Suitors, by giving him this humane character; but in reality there is an absolute necessity for it. Te-

Soft were his words; his actions Wisdom sway'd;
Graceful a-while he paus'd, then mildly said.

O friends forbear! and be the thought with-
stood : 416

'Tis horrible to shed imperial blood!
Consult we first the all-seeing pow'rs above,
And the sure oracles of righteous Jove.
If they assent, ev'n by this hand he dies; 420
If they forbid, I war not with the skies.

Telemachus is doomed to die by Antinous: here is an intricacy formed, and how is that hero to be preserved with probability? The Poet ascribes a greater degree of tenderness and moderation to one of the Suitors, and by this method preserves Telemachus. Thus we see the least circumstance in Homer has its use and effect; the art of a good painter is visible in the smallest sketch, as well as in the largest draught. P.

Ver. 414.] His original rather dictates,
— — — his actions *Virtue* sway'd.

Ver. 419. *And the sure oracles of righteous Jove.*] Strabo, lib. vii. quotes this verse of Homer, and tells us that some critics thus read it.

Εἴ μιν κ' αἰτήσῃσι Διὸς μεγάλοις τομῆροι.

preferring *τομῆροι* to *θίμις*; for, add they, *θίμις* no where in Homer signifies oracles, but constantly laws or councils. Tmarus or Tomarus was a mountain on which the oracle of Jupiter stood, and in process of time it was used to denote the oracles themselves. *Τόμωρος* is formed like the word *οἰκωρὸς*, the former signifies *custos Tmari*, the latter *custos domūs*: in this sense Amphinomus advises to consult the Dodonian oracles, which were given from the mountain Tmarus: but, adds Strabo, Homer is to be understood more plainly: and by *θίμις*, the councils, the will and decisions of the oracles are implied, for those decisions were held as laws; thus *βουλῇ*, as well as *θίμις*, signifies the Dodonian oracles.

He said : The rival train his voice approv'd,
 And rising instant to the palace mov'd.
 Arriv'd, with wild tumultuous noise they sat,
 Recumbent on the shining thrones of state. 425
 Then Medon, conscious of their dire debates,
 The murd'rous council to the queen relates.

Ἐκ θρόνῳ ἐψέκόμετο Διὸς βουλὴν ἐπάκουσαι.

Neither is it true (observes the scholiast upon Strabo) that *Θίμις* never signifies oracles in Homer: for in the hymn to Apollo, (and Thucydides quotes that hymn as Homer's) the Poet thus uses it,

— — — ἀγγέλλουσι Θίμισας

Φοῖβη Ἀπόλλωνος — —

Strabo himself uses *Θιμισίας* in this sense, lib. xvii. and in the oracles that are yet extant, *Θιμισίῳ* frequently signifies *oracul reddere*: and in *Ælian* (continues the Scholiast) lib. iii. chap. 43, 44. ὃ σὲ Θιμισίῳ signifies *non tibi oracula reddam*; and Hesychius renders *Θίμις*, by μαρτυῖα, χρήσμοι, prophecy or oracles.

P.

Ver. 424.] The appendages of this line are unknown to the original, and were added by the translator to fill up the couplet nor is our Poet sufficiently close to his author in the following narrative.

Ver. 426. — *Medon, conscious of their dire debates.*] After this verse Eustathius recites one that is omitted in most of the late editions as spurious, at least improper.

Αὐλῆς ἐκτὸς ἔστω, οἱ δ' ἔνδοθεν μῆτιν ἔφαινον.

That is Medon was out of the court, whereas the Suitors formed their council within it; the line is really to be suspected; for a little above, Homer directly tells us, that the Suitors left the palace.

Then issuing from the dome, before the gate,

With clouded looks, a pale assembly sat.

It is likewise very evident that they stood in the open air, for they discover the ship returning from the ambush, and sailing

Touch'd at the dreadful story she descends ;
 Her hasty steps a damsel-train attends. 429
 Full where the dome its shining valves expands,
 Sudden before the rival pow'rs she stands :
 And veiling decent with a modest shade
 Her cheek, indignant to Antinous said :
 O void of faith ! of all bad men the worst !
 Renown'd for wisdom, by th' abuse accurs'd ! 435

into the bay. How then can it be said of the Suitors, that they formed their assembly in the court, οἱ δ' ἔσδοθαι μῆτις ὕφαινον. Besides, continues Dacier, they left the palace, and placed themselves under the lofty wall of it.

Ἐκ δ' ἦλθεν μεγάροισι, παρὶν μέγα τευχίον αὐλῆς.

How then is it possible to see the ship entering the port, when this wall must necessarily obstruct the sight: the two verses therefore evidently contradict themselves, and one of them must consequently be rejected: she would have the line read thus ;

Αὐλῆς ἐντὸς ἔσσι, οἱ δ' ἔκδοθαι, &c.

But all the difficulty vanishes by taking Αὐλῆς, as it is frequently used, to denote any place open to the air, and consequently not the court, but the court-yard, and this is the proper signification of the word. Then Medon may stand on the outside of the wall of the court-yard, Αὐλῆς ἐκτὸς, and over-hear the debates of the Suitors who form their council within it, or ἔσδοθαι μῆτις ὕφαινον. And as for the wall intercepting the view of the Suitors, this is merely conjecture ; and it is more rational to imagine that the court-yard was open sea-ward, that so beautiful a prospect as the ocean might not be shut up from the palace of a king ; or at least, the palace might stand upon such an eminence as to command the ocean.

P.

Ver. 428.] Thus Ogilby :

— — — chaf'd, she descends,
 Her comely damsels on each hand attends.

And would'st thou evil for his good repay?
 His bed dishonour, and his house betray? 449
 Afflict his queen? and with a murd'rous hand
 Destroy his heir?—but cease, 'tis I command.
 Far hence those fears, (Eurymachus reply'd)
 O prudent princess! bid thy soul confide.

Ver. 449. *His bed dishonour, and his house betray?*

Afflict his queen, &c.]

It is observable, that Penelope in the compass of two lines recites four heads of her complaint; such contractions of thought and expression being natural to persons in anger, as Eustathius observes; she speaks with heat, and consequently starts from thought to thought with precipitation. The whole speech is animated with a generous resentment, and she concludes at once like a mother and a queen; like a mother, with affection for Telemachus; and like a queen with authority, *παύσασθαι κίλομαι*. P.

Ver. 452. — — (*Eurymachus reply'd*) This whole discourse of Eurymachus is to be understood by way of contrariety: there is an obvious and a latent interpretation; for instance, when he says,

His blood in vengeance smokes upon my spear;
 it obviously means the blood of the person who offers violence to Telemachus; but it may likewise mean the blood of Telemachus, and the construction admits both interpretations: thus also when he says, that no person shall lay hands upon Telemachus, while he is alive, he means that he will do it himself: and lastly, when he adds,

Then fear no mortal arm: if heav'n destroy,

We must resign; for man is born to die:

the apparent signification is, that Telemachus has occasion only to fear a natural death; but he means if the oracle of Jupiter commands them to destroy Telemachus, that then the Suitors will take away his life. He alludes to the foregoing speech of Amphinomus:

Breathes there a man who dares that hero slay,
 While I behold the golden light of day? 455
 No: by the righteous pow'rs of heav'n I swear,
 His blood in vengeance smokes upon my spear.
 Ulysses, when my infant days I led,
 With wine suffic'd me, and with dainties fed:
 My gen'rous soul abhors th' ungrateful part, 460
 And my friend's son lives dearest to my heart.
 Then fear no mortal arm: if heav'n destroy,
 We must resign: for man is born to die.

Thus smooth he ended, yet his death con-
 spir'd:

Then sorrowing, with sad step the queen retir'd,

Consult we first th' all-seeing pow'rs above,
 And the sure oracles of righteous Jove.
 If they assent, ev'n by this hand he dies;
 If they forbid, I war not with the skies.

Eustathius. P.

Ver. 455.] Better, perhaps,
 While *view these eyes* the golden light of day.

Ver. 456.] Thus Ogilby:
 Who e're attempts, by all the Gods *I swear*,
 Shall purple, with his reeking blood, *my spear*.

Compare Iliad i. verse 398.

Ver. 462.] We must not indulge such rhymes as these. Thus?
 No Suitors fear: if Heaven his death decree,
 Submit: no power eludes mortality.

Or thus:

No Suitors dread; but yield to Heaven. What Power,
 What wisdom, 'scapes th' inevitable hour?

Ver. 464.] Ogilby had rendered:
 Thus he persuades, and yet his death *conspires*.
 Thence to her chamber the chaste queen *retires*.

With streaming eyes all comfortless deplor'd,
 Touch'd with the dear remembrance of her lord;
 Nor ceas'd, 'till Pallas bid her sorrows fly,
 And in soft slumber seal'd her flowing eye.

And now Eumæus, at the ev'ning hour, 470
 Came late returning to his silvan bow'r.

Ulysses and his son had drest with art
 A yearling boar, and gave the Gods their part,
 Holy repast! 'That instant from the skies

The martial Goddess to Ulysses flies: - 475

She waves her golden wand, and reassumes
 From ev'ry feature every grace that blooms;
 At once his vestures change; at once she sheds
 Age o'er his limbs, that tremble as he treads.

Lest to the queen the swain with transport fly,
 Unable to contain th' unruly joy. 481

When near he drew, the prince breaks forth;

Proclaim

What tidings, friend? what speaks the voice of
 fame?

Say, if the Suitors measure back the main,
 Or still in ambush thirst for blood in vain? 485.

Ver. 476.] There is not sufficient conformity even in these
 rhymes for correcter poetry. Thus?

She strikes him with her wand: at once recedes
 Each youthful grace; the wrinkled form succeeds.

Ver. 485.] Pope's Windsor Forest, verse 420.

And gasping Furies *thirst for blood in vain.*

Whether, he cries, they measure back the
 flood,
 Or still in ambush thirst in vain for blood,
 Escap'd my care : where lawless Suitors sway,
 Thy mandate born, my soul disdain'd to stay.
 But from th' Hermæan height I cast a view, 490
 Where to the port a bark high bounding flew ;
 Her freight a shining band : with martial air
 Each pois'd his shield, and each advanc'd his
 spear :
 And if aright these searching eyes survey,
 Th' eluded Suitors stem the wat'ry way. 495

Ver. 489.] Our translator takes the liberty of skipping over two verses of his author, by Chapman represented thus :

— — — And yet not so

Came my newes first : a herald (met with there)
 Fore-stal'd my tale, and told how safe you were.

Ver. 490. *From th' Hermæan height* — —] It would be superfluous to translate all the various interpretations of this passage ; it will be sufficiently intelligible to the reader, if he looks upon it only to imply that there was an hill in Ithaca called the Hermæan hill, either because there was a temple, statue, or altar of Mercury upon it ; and so called from that Deity.

It has been written that Mercury being the messenger of the Gods, in his frequent journeys cleared the roads, and when he found any stones he threw them in an heap out of the way, and these heaps were called *ἱμαῖοι*, or *Mercuries*. The circumstance of his clearing the roads is somewhat odd ; but why might not Mercury as well as Trivia preside over them, and have his images erected in publick ways, because he was supposed to frequent them as the messenger of the Gods ? P.

Ver. 495.] The *present* time is obviously improper here. Thus ? with trivial variation :

The prince, well pleas'd to disappoint their
 wiles,
 Steals on his sire a glance, and secret smiles.
 And now a short repast prepar'd, they fed,
 'Till the keen rage of craving hunger fled :
 Then to repose withdrawn, apart they lay, 500
 And in soft sleep forgot the cares of day.

And, if aright these searching eyes explore,
 Th' eluded *suitor-train* that vessel bore.

This book takes up no more time than the space of the thirty-eighth day ; for Telemachus reaches the lodge of Eumæus in the morning, a little after he dispatches Eumæus to Penelope, who returns in the evening of the same day. The book in general is very beautiful in the original ; the discovery of Ulysses to Telemachus is particularly tender and affecting : it has some resemblance with that of Joseph's discovery of himself to his brethren, and it may not perhaps be disagreeable to see how two such authors describe the same passion,

I am Joseph, I am your brother Joseph.

I am Ulysses, I, my son ! am he !

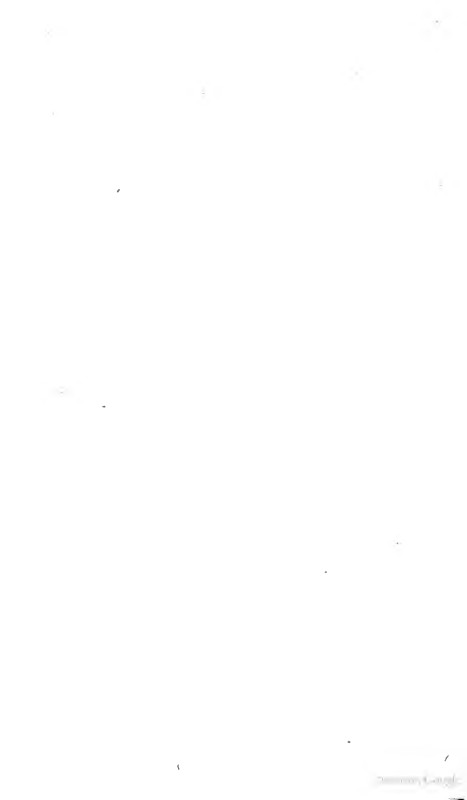
and he wept aloud, and he fell on his brother's neck and wept.

He wept abundant, and he wept aloud.

But it must be owned that Homer falls infinitely short of Moses : he must be a very wicked man, that can read the history of Joseph without the utmost touches of compassion and transport. There is a majestick simplicity in the whole relation, and such an affecting portrait of human nature, that it overwhelms us with vicissitudes of joy and sorrow. This is a pregnant instance how much the best of heathen writers is inferior to the divine historian upon a parallel subject, where the two authors endeavour to move the softer passions. The same may with equal truth be said in respect to sublimity ; not only in the

instance produced by Longinus, viz. *Let there be light, and there was light. Let the earth be made, and the earth was made*: but in general, in the more elevated parts of scripture, and particularly the whole book of Job; which, with regard both to sublimity of thought, and morality, exceeds beyond all comparison the most noble parts of Homer. P.

THE
SEVENTEENTH BOOK
OF THE
ODYSSEY.



THE ARGUMENT.

TELEMACHUS returning to the city, relates to *Penelope* the sum of his travels. *Ulysses* is conducted by *Eumæus* to the palace, where his old dog *Argus* acknowledges his master, after an absence of twenty years, and dies with joy. *Eumæus* returns into the country, and *Ulysses* remains among the *Suitors*, whose behaviour is described. P.

THE
SEVENTEENTH BOOK
OF THE
ODYSSEY.

SOON as Aurora, daughter of the Dawn,
Sprinkled with roseate light the dewy lawn;
In haste the prince arose, prepar'd to part;
His hand impatient grasps the pointed dart;
Fair on his feet the polish'd sandals shine, 5
And thus he greets the master of the swine.

My friend adieu; let this short stay suffice;
I haste to meet my mother's longing eyes,
And end her tears, her sorrows, and her sighs. }

N O T E S.

Ver. 8. *I haste to meet my mother's longing eyes.*] There are two reasons for the return of Telemachus; one, the duty a son owes to a mother; the other, to find an opportunity to put in execution the designs concerted with Ulysses: the Poet therefore shifts the scene from the lodge to the palace. Telemachus takes not Ulysses along with him, for fear he should raise suspicion in the Suitors, that a person in a beggar's garb has some secret

But thou attentive, what we order heed ; 10
 This hapless stranger to the city lead ;
 By publick bounty let him there be fed,
 And bless the hand that stretches forth the bread.
 To wipe the tears from all afflicted eyes,
 My will may covet, but my pow'r denies. 15

merit, to obtain the familiarity of a king's son, and this might be an occasion of a discovery ; whereas when Ulysses afterwards appears amongst the Suitors, he is thought to be an entire stranger to Telemachus, which prevents all jealousy, and gives them an opportunity to carry on their measures, without any particular observation. Besides, Eumæus is still to be kept in ignorance concerning the person of Ulysses ; Telemachus therefore gives him a plausible reason for his return ; namely, that his mother may no longer be in pain for his safety : this likewise excellently contributes to deceive Eumæus. Now as the presence of Ulysses in the palace is absolutely necessary to bring about the Suitors destruction, Telemachus orders Eumæus to conduct him thither, and by this method he comes as the friend and guest of Eumæus, not of Telemachus : moreover, this injunction was necessary : Eumæus was a person of such generosity, that he would have thought himself obliged to detain his guest under his own care and inspection : nay, before he guides him towards the palace, in the sequel of this book, he tells Ulysses he does it solely in complianee with the order of Telemachus, and acts contrary to his own inclinations. P.

Ver. 14. *To wipe the tears from all afflicted eyes,
 My will may covet, but my pow'r denies.]*

This might appear too free a declaration, if Telemachus had made it before he knew Ulysses ; for no circumstance could justify him for using any disregard toward the poor and stranger, according to the strict notions, and the sanctity of the laws of hospitality amongst the antients : but as the case stands, we are not in the least shocked at the words of Telemachus ; we know the reason why he thus speaks ; it is to conceal Ulysses.

If this raise anger in the stranger's thought,
 'The pain of anger punishes the fault :
 The very truth I undisguis'd declare :
 For what so easy as to be sincere ?

To this Ulysses. What the prince requires 20
 Of swift removal, seconds my desires.
 'To want like mine, the peopled town can yield
 More hopes of comfort, than the lonely field.
 Nor fits my age to till the labour'd lands,
 Or stoop to tasks a rural lord demands. 25
 Adieu ! but since this ragged garb can bear
 So ill, th' inclemencies of morning air,

He is so far from shewing any particular regard to him, that he treats him with a severity in some degree contrary to the laws of hospitality ; by adding, that if he complains of this hard usage, the complaint will not redress but increase his calamity. P.

This couplet is incomparably beautiful. Thus in his Messiah, from a passage in the Scriptures :

From ev'ry eye he wipes off ev'ry tear.

And yet Ogilby is more closely adherent to his author :

I am not able, thus ore powr'd with grief,
 To give to every one in want, relief.

Ver. 16.] Our Poet frequently employs these reprehensible rhymes ; and is here feeble from diffusion. The subjoined couplet comprises the whole sense of his original :

If this enrage thy guest, himself will prove
 His own tormentor : truth I speak, and love.

Besides, the *second* couplet is exceptionable on the same grounds with the former.

Ver. 22.] Chapman renders :

'Tis better beg in cities than in *fields*,
 And take the worst a beggers fortune *yields*.

A few hours space permit me here to stay;
 My steps Eumæus shall to town convey,
 With riper beams when Phœbus warms the day. }

Thus he: nor ought Telemachus reply'd, 31
 But left the mansion with a lofty stride:
 Schemes of revenge his pond'ring breast elate,
 Revolving deep the Suitors' sudden fate.
 Arriving now before th' imperial hall; 35
 He props his spear against the pillar'd wall;
 'Then like a lion o'er the threshold bounds;
 'The marble pavement with his step resounds:
 His eye first glanc'd where Euryclea spreads
 With furry spoils of beasts the splendid beds: 40
 She saw, she wept, she ran with eager pace,
 And reach'd her master with a long embrace.

Ver. 32.] His author dictates,
 — — — with a *rapid* stride:

as Chapman:

'This saide, his sonne went on with *spritely* pace.

Perhaps, the French phraseology of Dacier's translation misled our Poet: " Il dit, et Telemaque fort de la maison, et marche " *à grands pas.*"

Ver. 37.] The interpolation here is singular, and the exaggeration, bold. This couplet is framed from the following line of Homer:

He enter'd, and o'erstept the stony floor.

It seems not improbable to me, that Chapman supplied the rudiments of this spirited innovation; whose version is this:

Arriv'd at home, he gave his javeline stay
 Against a lofty pillar; and *bold* way
 Made further in.

All crouded round, the family appears
 With wild entrancement, and ecstatic tears.
 Swift from above descends the royal fair; 45 }
 (Her beauteous cheeks the blush of Venus wear, }
 Chasten'd with coy Diana's pensive air) }

Ver. 45.] Ogilby's version is far from a despicable performance in this place, and is more close than that before us:

Penelope from her appartement came,
 Like bright Diana, or the Cyprian dame,
 And with glad tears to his imbraces flies,
 Kissing his rosie cheeks, and sparkling eyes.

Ver. 46. *Her beauteous cheeks the blush of Venus wear,
 Chasten'd with coy Diana's pensive air.*]

This description presents us with a noble idea of the beauty and chastity of Penelope; her person resembles Venus, but Venus with the modest air of Diana. Dionysius Halicarn. takes notice of the beauty and softness of these two verses.

Ἡ δ' ἔνν' ἐκ θαλάμοιο περίφρων Πηνελόπεια
 Ἀρτίμιδι ἰκίλη, ἥδ' ἄρ' Ἀφροδίτῃ.

When Homer (remarks that author) paints a beautiful face, or an engaging object, he chuses the softest vowels, and most smooth and flowing semivowels: he never clogs the pronunciation with rough sounds, and a collision of untunable consonants, but every syllable, every letter conspires to exhibit the beauty of the object he endeavours to represent: there are no less than three and thirty vowels in two lines, and no more than twenty-nine consonants, which makes the verses flow away with an agreeable smoothness and harmony.

Penelope, we see, embraces her son with the utmost affection: *kissing the lip* was not in fashion in the days of Homer; *No one* (remarks the bishop) *ever kisses the lip or mouth*. Penelope here kisses her son's eyes, and his head; that is, his cheek, or perhaps forehead; and Eumæus, in the preceding book, embraces the hands, eyes, and head of Telemachus. But for the comfort of the ladies, I rejoice to observe that all these were ceremonious kisses from a mother to a son, or from an inferiour to a superior:

Go bathe, and rob'd in white, ascend the tow'rs;
 With all thy handmaids thank th' immortal
 pow'rs ; 61

To ev'ry God vow hecatombs to bleed,
 And call Jove's vengeance on their guilty deed.
 While to th' assembled council I repair ;
 A stranger sent by Heav'n attends me there ; 65
 My new-accepted guest I haste to find,
 Now to Piræus' honour'd charge consign'd.

The matron heard, nor was his word in vain.
 She bath'd ; and rob'd in white, with all her train,
 To ev'ry God vow'd hecatombs to bleed, 70
 And call'd Jove's vengeance on the guilty deed.

Ver. 65. *A stranger sent by Heav'n attends me there.*] There is a vein of sincere piety that runs through the words and actions of Telemachus: he as no sooner delivered his mother from her uneasy apprehensions concerning his safety, but he proceeds to another act of virtue toward Theoclymenus, whom he had taken into his protection: he performs his duty towards men and towards the Gods. It is by his direction that Penelope offers up her devotions for success, and thanks for his return. It is he who prescribes the manner of it; namely, by washing the hands, in token of the purity of mind required by those who supplicate the Deities; and by putting on clean garments, to shew the reverence and regard with which their souls ought to be possess when they appear before the Gods. I am not sensible that the last ceremony is often mentioned in other parts of Homer; yet I doubt not but it was practised upon all religious solemnities. The moral of the whole is, that piety is a sure way to victory: Telemachus appears every where a good man, and for this reason he becomes at last an happy one; and his calamities contribute to his glory.

P.

Arm'd with his lance the prince then past the
gate ;

Two dogs behind, a faithful guard await :
Pallas his form with grace divine improves :
The gazing croud admires him as he moves. 75
Him, gath'ring round, the haughty Suitors greet
With semblance fair, but inward deep deceit.
Their false addresses gen'rous he deny'd,
Past on, and sat by faithful Mentor's side ;
With Antiphus, and Halitherses sage, 80
(His father's counsellours, rever'd for age.)
Of his own fortunes, and Ulysses' fame,
Much ask'd the seniors ; 'till Piræus came.
The stranger-guest pursu'd him close behind ;
Whom when Telemachus beheld, he join'd. 85
He, (when Piræus ask'd for slaves to bring
The gifts and treasures of the Spartan king)
Thus thoughtful answer'd : 'Those we shall not
move,

Dark and unconscious of the will of Jove :

Ver. 74.] Chapman is pleasing :

— — — Pallas put a grace
That made him seeme of the celestial race.

Ver. 76.] Ogilby exceeds his customary exertions :

Whilst round about the Sutors, fauning, throng ;
Gall in their bosoms, honey in their tongue.

Ver. 86.] Our translator follows Chapman in discarding the
formality of the speech, delivered by Piræus in the original.

We know not yet the full event of all : 90
 Stabb'd in his palace if your prince must fall,
 Us, and our house, if treason must o'erthrow,
 Better a friend possess them, than a foe :
 If death to these, and vengeance Heav'n decree,
 Riches are welcome then, not else, to me. 95
 'Till then, retain the gifts.—The hero said,
 And in his hand the willing stranger led.
 Then dis-array'd, the shining bath they sought,
 (With unguents smooth) of polisht marble
 wrought ;

Obedient handmaids with assistant toil 100
 Supply the limpid wave, and fragrant oil :
 Then o'er their limbs refulgent robes they threw,
 And fresh from bathing to their seats withdrew.
 The golden ew'r a nymph attendant brings, 104
 Replenish'd from the pure, translucent springs ;
 With copious streams that golden ew'r supplies
 A silver laver of capacious size.

Ver. 95.] Chapman keeps very close to his author's phraseology :

And to me joying, bring thou those with joy.

Ver. 99.] The former clause of this verse, is most unconnectedly and unseasonably introduced here, against all authority. Chapman's arrangement, I presume, gave rise to this impropriety :

This said, he brought home his grief-practis'd guest ;
 Where both put off, *both oyl'd*, and did invest
 Themselves in rich robes, washt, and sate, and ate.

They wash : the table, in fair order spread,
 Is pil'd with viands and the strength of bread.
 Full opposite, before the folding gate, 110
 The pensive mother sits in humble state ;
 Lowly she sat, and with dejected view
 The fleecy threads her ivory fingers drew.
 The prince and stranger shar'd the genial feast,
 'Till now the rage of thirst and hunger ceast. 115
 When thus the queen. My son ! my only
 friend !

Say, to my mournful couch shall I ascend ?

* Ver. 109.] Homer says only *bread*, unaccompanied by an *epithet* ; but I like this *periphrasis*, which our translator borrowed from that charming passage in Psalm civ. verse 15. " And wine " that maketh glad the heart of man, and oil to make his face " to shine, and *bread which strengtheneth man's heart.*"

Ver. 116.] The turn of this speech is not accurately faithful, nor yet so devious, as to render specification necessary.

Ver. 117. *Say, to my mournful couch, &c.*] Penelope had requested Telemachus to give her an account of his voyage to Pyle, and of what he had heard concerning Ulysses. He there waved the discourse, because the queen was in publick with her female attendants : by this conduct the Poet sustains both their characters ; Penelope is impatient to hear of Ulysses ; and this agrees with the affection of a tender wife ; but the discovery being unseasonable, Telemachus forbears to satisfy her curiosity ; in which he acts like a wise man. Here (observes Eustathius) she gently reproaches him for not satisfying her impatience concerning her husband ; she insinuates that it is a piece of cruelty to permit her still to grieve, when it is in his power to give her comfort ; and this induces him to gratify her desires. It ought to be observed, that Homer chuses a proper time for this relation ; it was necessary that the Suitors should be igno-

(The couch deserted now a length of years ;
 The couch for ever water'd with my tears)
 Say wilt thou not (ere yet the Suitor-crew 120
 Return, and riot shakes our walls a-new)
 Say wilt thou not the least account afford ?
 The least glad tidings of my absent Lord ?

To her the youth. We reach'd the Pylian
 plains,

Where Nestor, shepherd of his people, reigns.
 All arts of tenderness to him are known, 126
 Kind to Ulysses' race as to his own ;
 No father with a fonder grasp of joy,
 Strains to his bosom his long-absent boy.
 But all unknown, if yet Ulysses breathe, 130
 Or glide a spectre in the realms beneath.
 For further search, his rapid steeds transport
 My lengthen'd journey to the Spartan court.
 There Argive Helen I beheld, whose charms
 (So Heav'n decreed) engag'd the great in arms.

rant of the story of Ulysses ; Telemachus therefore makes it
 when they are withdrawn to their sports, and when none were
 present but friends. P.

Ver. 126.] The version here falls short of the native simpli-
 city of his author, nor has it sufficient fidelity. I shall subjoin
 a literal representation of the passage :

He entertain'd me in his lofty dome
 With eager fondness, as a sire his son
 Long absent, newly come from distant lands ;
 Thus he carest me, with his noble sons.

Ver. 134. *There Argive Helen I beheld, whose charms*
(So Heav'n decreed) &c.]

My cause of coming told, he thus rejoin'd ; 136
And still his words live perfect in my mind.

Heav'ns ! would a soft, inglorious, dastard
train

An absent hero's nuptial joys profane !
So with her young, amid the woodland shades,
A tim'rous hind the lion's court invades, 141

Eustathius takes notice of the candid behaviour of Telemachus with respect to Helen : she had received him courteously, and he testifies his gratitude, by ascribing the calamities she drew upon her country to the decree of heaven, not to her immodesty : this is particularly decent in the mouth of Telemachus, because he is now acquainted with his father's return ; otherwise he could not have mentioned her name but to her dishonour, who had been the occasion of his death. P.

Ver. 135.] Chapman gives a more complete exhibition of his original :

— — — where I had the view
Of Argive Hellen, whose strong beauties drew
(By wils of Gods) so many Grecian states,
And Trojans, under such laborious fates.

Ver. 137.] A poor supplement from the translator, with a vicious rhyme.

Ver. 138. *Heav'ns ! would a soft, inglorious, dastard train, &c.*] These verses are repeated from the fourth Odyssey ; and are not without a good effect ; they cannot fail of comforting Penelope, by assuring her that Ulysses is alive, and restrained by Calypso involuntarily ; they give her hopes of his return, and the satisfaction of hearing his glory from the mouth of Menelaus. The conciseness of Telemachus is likewise remarkable ; he recapitulates in thirty-eight lines the subject of almost three books, the third, the fourth, and fifth ; he selects every circumstance that can please Penelope, and drops those that would give her pain. P.

This passage has occurred twice, in book iv. verses 447 and 753 with some variations of translation.

Leaves in that fatal lair her tender fawns,
 And climbs the cliff, or feeds along the lawns;
 Meantime returning, with remorseless sway
 The monarch savage rends the panting prey: 143
 With equal fury, and with equal fame,
 Shall great Ulysses re-assert his claim.
 O Jove! supreme! whom men and Gods revere;
 And thou whose lustre gilds the rolling sphere!
 With pow'r congenial join'd, propitious aid 150
 The chief adopted by the martial Maid!
 Such to our wish the warrior soon restore,
 As when, contending on the Lesbian shore,
 His prowess Philomelides confest,
 And loud acclaiming Greeks the victor blest: 155
 Then soon th' invaders of his bed, and throne,
 Their love presumptuous shall by death atone.
 Now what you question of my antient friend,
 With truth I answer; thou the truth attend.
 Learn what I heard the * sea-born seer relate,
 Whose eye can pierce the dark recess of fate. 161
 Sole in an isle, imprison'd by the main,
 The sad survivor of his num'rous train,
 Ulysses lies; detain'd by magick charms,
 And prest unwilling in Calypso's arms. 165
 No sailors there, no vessels to convey,
 Nor oars to cut th' immeasurable way—

* Proteus.

This told Atrides, and he told no more.
 Then safe I voyag'd to my native shore. 169
 He ceas'd; nor made the pensive queen reply,
 But droop'd her head, and drew a secret sigh.
 When Theoclymenus the seer began:
 Oh suffering consort of the suffering man!

Ver. 169.] Or thus, with greater fidelity:

With gales from heaven I reacht my native shore.

Ver. 170.] This couplet wanders from it's model. Ogilby gives a just likeness, in equal compass, of his author:

This new commotions in her bosom made.

Ver. 172. *When Theoclymenus the seer began, &c.*] It is with great judgment that the Poet here introduces Theoclymenus; he is a person that has no direct relation to the story of the Odyssey, yet because he appears accidentally in it, Homer unites him very artificially with it, that he may not appear to no purpose, and as an useless ornament. He here speaks as an Augur, and what he utters contributes to the perseverance of Penelope in resisting the addresses of the Suitors, by assuring her of the return of Ulysses; and consequently in some degree Theoclymenus promotes the principal action. But it may be said, if it was necessary that Penelope should be informed of his return, why does not Telemachus assure her of it, who was fully acquainted with the truth? The answer is, that Penelope is not to be fully informed, but only encouraged by a general hope: Theoclymenus speaks from his art, which may possibly be liable to error; but Telemachus must have spoken from knowledge, which would have been contrary to the injunctions of Ulysses, and might have proved fatal by an unseasonable discovery: it was therefore judicious in the Poet to put the assurance of the return of Ulysses into the mouth of Theoclymenus, and not of Telemachus.

There is an expression in this speech, which in the Greek is remarkable; literally it is to be rendered, *Ulysses is now sitting or creeping in Ithaca*, ἤμῃς ἐκείνῃ; that is, Ulysses is returned and concealed: it is taken from the posture of a person in the act of endeavouring to hide himself: he sits down or creeps upon the ground. Eustathius explains it by κρύφα καὶ ἐκείνῃ ἐπὶ τῷ βυθῷ. P.

What human knowledge could, those kings
might tell;

But I the secrets of high Heaven reveal. 175

Before the first of Gods be this declar'd,

Before the board whose blessings we have shar'd;

Witness the genial rites, and witness all

This house holds sacred in her ample wall!

Ev'n now this instant, great Ulysses lay'd 180

At rest, or wand'ring in his country's shade,

Their guilty deeds, in hearing, and in view,

Secret revolves; and plans the vengeance due.

Of this sure auguries the Gods bestow'd,

When first our vessel anchor'd in your road. 185

Succeed those omens Heav'n! (the queen
rejoin'd)

So shall our bounties speak a grateful mind;

And ev'ry envy'd happiness attend

The man, who calls Penelope his friend.

Thus commun'd they: while in the marble
court 190

(Scene of their insolence) the lords resort;

Ver. 174.] Bad rhymes, borrowed from Ogilby:

Best queen, your son knows little, but I'll *tell*;

That am prophetick, and shall truth *reveal*.

The rest of the version through this speech is admirable.

Ver. 186.] The same passage occurs above in book xv.
verse 577.

Ver. 190.] So Chapman:

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Athwart the spacious square each tries his art
To whirl the disk, or aim the missile dart.

Now did the hour of sweet repast arrive, 194
And from the field the victim flocks they drive :
Medon the herald (one who pleas'd them best,
And honour'd with a portion of their feast)

This mutuall speech past : all the wooers were
Hurling the stone, and tossing of the speare
Before the pallace, in the paved court ;
Where, other-whiles, their *petulant resort*
Sate plotting injuries.

Ver. 192. — — — *each tries his art*

To whirl the disk, or aim the missile dart.]

Eustathius remarks that though the Suitors were abandoned to luxury, vice, and intemperance, yet they exercise themselves in laudable sports : they toss the quoit, and throw the javelin, which are both heroick diversions, and form the body into strength and activity. This is owing to the virtue of the age, not the persons : such sports were fashionable, and therefore used by the Suitors, and not because they were heroick. However they may instruct us never to give ourselves up to idleness and inaction ; but to make our very diversions subservient to nobler views, and turn a pleasure into a virtue. P.

Ver. 196. *Medon the herald, one who pleas'd them best.]* We may observe that the character of Medon is very particular ; he is at the same time a favourite of the Suitors, and Telemachus, persons entirely opposite in their interest. It seldom happens any man can please two parties, without acting an insincere part : Atticus was indeed equally acceptable to the two factions of Cæsar and Pompey, but it was because he seemed neutral, and acted as if they were both his friends ; or rather he was a man of such eminent virtues, that they esteemed it an honour to have him thought their friend. Homer every where represents Medon as a person of integrity ; he is artful, but not criminal : no doubt but he made all compliances, that consisted with probity,

To bid the banquet, interrupts their play.
 Swift to the hall they haste ; aside they lay
 Their garments, and succinct the victims slay. }
 Then sheep and goats and bristly porkers bled,
 And the proud steer was o'er the marble spread.

While thus the copious banquet they provide ;
 Along the road conversing side by side,

with the Suitors dispositions ; by this method he saved Penelope more effectually than if he had shewed a more rigid virtue. He made himself master of their hearts by an insinuating behaviour, and was a spy upon their actions. Eustathius compares him to a buskin that fits both legs, ὁμοῦ τῆς Κόθορης ; he seems to have been an Anti-Cato, and practised a virtuous gaiety. P.

Ver. 197.] Vicious rhymes, suggested, perhaps, by Chapman:

Medon, the herald (who of all the *rest*
 Pleas'd most the wooers, and at every *feast*
 Was ever neere) said.

Ver. 198.] Here our Poet passes over a speech of *three* lines in his author, to the following purport :

Youths ! since your minds are satisfied with play,
 Come to the house, to see the feast prepar'd.
 A seasonable meal is no bad thing.

Ver. 204.] Not as his author, nor consistently with what follows. Our translator was deceived by Chapman:

And now, the king and herdsman, from the field,
In good way were to towne: 'twixt whom was held
 Some *walking conference*.

Ogilby and Hobbes are not much better. Mr. Cowper is accurate :

— — — nor with less dispatch
 Ulysses and Eumæus now *prepar'd*

'To see the town :

as Dacier also : "Cependant Ulysse et Eumée se préparoient à
 "prendre le chemin de la ville."

Proceed Ulysses and the faithful swain: 205
When thus Eumæus, gen'rous and humane.

To town, observant of our lord's behest,
Now let us speed; my friend, no more my guest!
Yet like myself I wish thee here preferr'd,
Guard of the flock, or keeper of the herd. 210
But much to raise my master's wrath I fear;
The wrath of princes ever is severe.
Then heed his will, and be our journey made
While the broad beams of Phœbus are display'd, 214
Or ere brown ev'ning spreads her chilly shade.

Just thy advice, (the prudent chief rejoin'd)
And such as suits the dictate of my mind.

Ver. 210. *Guard of the flock, or keeper of the herd.*] Such little traits as these are very delightful; for the reader knowing that the person to whom this offer is made, is Ulysses, cannot fail of being diverted to see the honest and loyal Eumæus promising to make his master and king the keeper of his herds or stalls, *ταβμῶν*; and this is offered as a piece of good fortune or dignity. P.

Ver. 215. — — — *ere ev'ning spreads her chilly shade.*] Eustathius gathers from these words, that the time of the action of the Odyssey was in the end of autumn, or beginning of winter, when the mornings and evenings are cold: thus Ulysses, in the beginning of this book, makes the coldness of the morning an excuse for not going with Telemachus; his rags being but an ill defence against it: and here Eumæus mentions the coldness of the evening, as a reason why they should begin their journey in the heat of the day; so that it was now probably about ten of the clock, and they arrive at Ithaca at noon: from hence we may conjecture, that the lodge of Eumæus was five or six miles from the city: that is, about a two hours walk. P.

Lead on: but help me to some staff to stay
My feeble step, since rugged is the way. 219

Across his shoulders, then the scrip he flung,
Wide patch'd, and fasten'd by a twisted thong.
A staff Eumæus gave. Along the way
Cheerly they fare: behind, the keepers stay;
These with their watchful dogs (a constant
guard)

Supply his absence, and attend the herd. 225

Ver. 218.] So Chapman:

— — — you shall leade the way;

Affoord your staff too, if it fit your stay.

These rhymes recur too soon.

Ver. 219.] His author says,

— — — since *slippery* is the way:

but Ogilby,

You say the way is *rough*;

or Hobbes,

Only of *rugged* way I am afraid;

was his guide.

Ver. 220.] See book xiii. verse 506. Much in the same
manner Ogilby, but with better rhymes:

Which worn in holes, hung on a twisted thong;

His staff he lends him, and they walk along.

Ver. 224. *These with their watchful dogs* — —] It is certain
that if these little particulars had been omitted, there would
have been no chasm in the connection; why then does Homer
insert such circumstances unnecessarily, which it must be allowed
are of no importance, and add nothing to the perfection of the
story? nay, they are such as may be thought trivial, and un-
worthy the dignity of epick poetry. But, as Dacier very well
observes, they are a kind of painting; were a painter to draw
this subject, he would undoubtedly insert into the piece
these herdsmen and dogs after the manner of Homer; they

And now his city strikes the monarch's eyes,
 Alas ! how chang'd ! a man of miseries ;
 Propt on a staff, a beggar old and bare,
 In rags dishonest flutt'ring with the air !
 Now pass'd the rugged road, they journey down
 The cavern'd way descending to the town, 231
 Where, from the rock, with liquid lapse distills
 A limpid fount ; that spread in parting rills
 Its current thence to serve the city brings :
 An useful work ! adorn'd by ancient kings. 235
 Neritus, Ithacus, Polyctor there
 In sculptur'd stone immortaliz'd their care,

are natural ornaments, and consequently are no disgrace either to the Poet or the Painter.

It is observable that Homer gives us an exact draught of the country ; he sets before us as in a picture, the city, the circular grove of poplars adjacent, the fountain falling from a rock, and the altar sacred to the nymphs, erected on the point of it. We are as it were transported into Ithaca, and travel with Ulysses and Eumæus : Homer verifies the observation of Horace above all Poets ; namely, that poetry is painting. P.

Shocking rhymes ! Thus ? more faithfully :

These with their watchful dogs *the lodge* attend,
 Supply his absence, and the herd *defend*.

Ver. 227.] So in his *Eloisa* :

Alass ! how chang'd ! what sudden horrors rise !
 from that well-known passage in the *second Æneid* :

Hei mihi ! qualis erat ! *quantum mutatus* ab illo
 Hectore —.

Ver. 236. *Neritus, Ithacus, Polyctor* — —] Publick benefactions demand publick honours and acknowledgments ; for this reason Homer makes an honourable mention of these three brothers. Ithaca was a small island, and destitute of plenty of

In marble urns receiv'd it from above,
 And shaded with a green surrounding grove ;
 Where silver alders, in high arches twin'd, 240
 Drink the cold stream, and tremble to the wind.
 Beneath, sequester'd to the nymphs, is seen
 A mossy altar, deep embower'd in green ;
 Where constant vows by travellers are paid,
 And holy horrors solemnize the shade. 245

Here with his goats, (not vow'd to sacred flame,
 But pamper'd luxury) Melanthius came ;
 Two grooms attend him. With an envious look
 He ey'd the stranger, and imperious spoke.

The good old proverb how this pair fulfil !
 One rogue is usher to another still. 251

fresh water ; this fountain therefore was a publick good to the whole region about it ; and has given immortality to the authors of it. They were the sons of Pterelaus (as Eustathius informs us) ; Ithacus gave name to the country, Neritus to a mountain, and Polycrator to a place called Polycratorium. P.

This wretched *quantity* of the *proper name* our Poet brought from Chapman :

Whose names Neritus and Polycrator were.

The version of this passage is supremely elegant. The powers of Pope were never called forth more agreeably to himself, and more happily for his readers, than by *pastoral description*.

Ver. 246.] The latter clause, of which there is no vestige in Homer, was probably suggested by one word in Chapman, equally unauthorised :

For all herds it excel'd and bred a feed
 For wooers *only*.

Ver. 249.] A clause omitted may be seen in Ogilby :

Whom thus he taunts ; *which much the king did move*.

Ver. 250.] The humour of this speech is preserved to admira-

Heav'n with a secret principle indu'd
 Mankind, to seek their own similitude.
 Where goes the swine-herd with that ill-look'd
 guest?
 That giant-glutton, dreadful at a feast! 255
 Full many a post have those broad shoulders
 worn,
 From ev'ry great man's gate repuls'd with scorn;
 To no brave prize aspir'd the worthless swain,
 'Twas but for scraps he ask'd, and ask'd in vain.

tion by our Poet; whose dexterity of art, and versatility of genius, were equal to all subjects. Ogilby does not begin amiss, nor was unnoticed by our artist:

One villain leads another; 'tis Joves will,
 That like to like must go together still.

Ver. 255.] Chapman is good:

Whither dost thou leade this same victles leager?
 This bane of banquets, this most nasty begger?

Ver. 258. *To no brave prize aspir'd the worthless swain,
 'Twas but for scraps he ask'd, and ask'd in vain.*]

Dacier is very singular in her interpretation of this passage: she imagines it has a reference to the games practised amongst the Suitors, and to the rewards of the victors, which were usually tripods and beautiful captives. "Thinkest thou (says Melanthius) that this beggar will obtain the victory in our sports, and that they will give him as the reward of his valour, some beautiful slave, or some precious tripod?" But in Homer there is nothing that gives the least countenance to this explication: he thus literally speaks: *this fellow by going from door to door will meet with correction, while he begs meanly for a few scraps, not for things of price, such as a captive or tripod.* Eustathius explains it as spoken in contempt of Ulysses; that he appears to be such a vile person, as to have no ambition or hope to expect any thing better than a few scraps, nor to aspire to the rewards of nobler

To beg, than work, he better understands ;
 Or we perhaps might take him off thy hands. 260
 For any office could the slave be good,
 To cleanse the fold, or help the kids to food,

strangers, such as captives or tripods. "Αετοί, says the same author, are the minutest crumbs of bread, σμικρότατοι ψωμοί. I am persuaded that the reader will subscribe to the judgment of Eustathius, if he considers the construction, and that ἄορας and λιβητας are governed by αἰτίζων as effectually as ἀκόλως, and therefore must refer to the same act of begging, not of claiming by victory in the games ; αἰτίζων is not a word that can here express a reward, but only a charity : besides, would it not be absurd to say that a beggar goes from door to door asking alms, and not rewards bestowed upon victors in publick exercises ? The words πολλῶσι φλυῶσι make the sense general, they denote the life of a beggar, which is to go from door to door, and consequently they ought not to be confined solely to the Suitors, and if not, they can have no reference to any games, or to any rewards bestowed upon such occasions. Besides, it is scarce to be conceived that Melanthius could think this beggar capable of being admitted into the company, much less into the diversion of the Suitors, who were all persons of high birth and station. It is true, lib. xxi. Ulysses is permitted to try the bow, but this is through the peculiar grace of Telemachus, who knew the beggar to be Ulysses ; and entirely contrary to their injunctions.

From this passage we may correct an error in Hesychius : ἄορας (says he) are γυναῖκες καὶ τρίποδες : the sentence is evidently maimed, for Hesychius undoubtedly thus wrote it, ἄορας γυναῖκες λέγονται, for thus (adds he) Homer uses it :

— — — ὅτι ἄορας ὑδὲ λιβητας.

That is (says Hesychius) ὁ γυναῖκας ὑδὲ τρίποδας referring to this verse of the Odyssey. P.

Chapman also is a good commentator on this passage :

— — — and all his beggary tends

To beg base crusts, but to no manly ends ;
 As asking swords, or with activity
 To get a caldron.

Short was that doubt; to quell his rage inur'd,
 The hero stood self-conquer'd, and endur'd.
 But hateful of the wretch, Eumæus heav'd 280
 His hands obtesting, and this pray'r conceiv'd.
 Daughters of Jove! who from th' ætherial bow'rs
 Descend to swell the springs, and feed the flow'rs!
 Nymphs of this fountain! to whose sacred names
 Our rural victims mount in blazing flames! 285
 To whom Ulysses' piety preferr'd
 The yearly firstlings of his flock, and herd;

Ver. 279. *The hero stood self-conquer'd, and endur'd.*] Homer excellently sustains the character of Ulysses; he is a man of patience, and master of all his passions; he is here misused by one of his own servants, yet is so far from returning the injury, that he stifles the sense of it, without speaking one word: it is true he is described as having a conflict in his soul; but this is no derogation to his character: not to feel like a man is insensibility, not virtue; but to repress the emotions of the heart, and keep them within the bounds of moderation, this argues wisdom, and turns an injury into a virtue and glory. There is an excellent contrast between the benevolent Eumæus and the insolent Melanthius. Eumæus resents the outrage of Melanthius more than Ulysses; he is moved with indignation, but how does he express it? not by railing, but by an appeal to Heaven in a prayer: a conduct worthy to be imitated in more enlightened ages. The word ἀγλαΐα here bears a peculiar signification; it does not imply voluptuousness as usually, but pride, and means that Ulysses would spoil his haughty airs, if he should ever return: this interpretation agrees with what follows, where Eumæus reproaches him for despising his rural charge, and aspiring to politeness, or, as we express it, to be a man of the town. P.

The Greek word, here commented upon, is used as a cant term. The clause may be thus rendered in our language: "He
 " would soon put a stop to their *sine goings-on*."

Succeed my wish ; your votary restore :

Oh be some God his convoy to our shore !

Due pains shall punish then this slave's offence,
And humble all his airs of insolence, 291

Who proudly stalking, leaves the herds at large,
Commences courtier, and neglects his charge.

What mutters he? (Melanthius sharp rejoins)
This crafty miscreant big with dark designs? 295

The day shall come ; nay, 'tis already near,

When slave ! to sell thee at a price too dear

Must be my care ; and hence transport thee o'er,
(A load and scandal to this happy shore.)

Oh ! that as surely great Apollo's dart, 300

Or some brave Suitor's sword, might pierce the
heart

Of the proud son ; as that we stand this hour

In lasting safety from the father's pow'r.

So spoke the wretch ; but shunning farther
fray,

Turn'd his proud step, and left them on their
way. 305

Straight to the feastful palace he repair'd,

Familiar enter'd and the banquet shar'd ;

Beneath Eurymachus, his patron lord,

He took his place, and Plenty heap'd the board.

Ver. 293.] Ogilby is more exact :

Whilst wicked swains destroy the numerous flock.

Ver. 308. *Beneath Eurymachus*—He took his place,—] W

Meantime they heard, soft-circling in the sky,
 Sweet airs ascend, and heav'nly minstrelsie ; 311
 (For Phemius to the lyre attun'd the strain.)
 Ulysses hearken'd, then address the swain.

Well may this palace admiration claim,
 Great, and respondent to the master's fame ! 315
 Stage above stage th' imperial structure stands,
 Holds the chief honours and the town commands :
 High walls and battlements the courts inclose,
 And the strong gates defy a host of foes.

may gather from hence the truth of an observation formerly made, that Melanthius, Eumæus, &c. were persons of distinction, and their offices posts of honour: we see Melanthius, who had charge of the goats of Ulysses, is a companion for princes.

The reason why Melanthius in particular associates himself with Eurymachus is an intrigue which that prince holds with Melantho his sister, as appears from the following book. There is a confederacy and league between them, and we find they all suffer condign punishment in the end of the *Odyssey*. P.

Ver. 310.] The passage is very fine. The reader will recollect a line of Milton's :

To meditate my *rural minstrelsy*.

Chapman too, for the time, is good :

And now Ulysses and his swaine got nere ;
 When, round about them, visited there care
 The hollow harpes delicious stricken string ;
 To which did Phemius (neere the wooers) sing.

Ver. 318. *High walls and battlements, &c.*] We have here a very particular draught or plan of the palace of Ulysses ; it is a kind of castle, at once designed for strength and magnificence : this we may gather from *ἐπιτοπλίσσαιτο*, which Hesychius explains by *ἐπιρρηδῆσαι*, *ἐπιρρῆναι*, not easily to be surmounted, or forced by arms.

Far other cares its dwellers now employ : 320
 The throng'd assembly, and the feast of joy :
 I see the smokes of sacrifice aspire,
 And hear (what graces ev'ry feast) the lyre.

Then thus Eumæus. Judge we which were
 best ;

Amidst yon revellers a sudden guest 325
 Chuse you to mingle, while behind I stay ?
 Or I first ent'ring introduce the way ?
 Wait for a space without, but wait not long ;
 This is the house of violence and wrong :
 Some rude insult thy rev'rend age may bear ; 330
 For like their lawless lords, the servants are.

Just is, oh friend ! thy caution, and address
 (Reply'd the chief) to no unheedful breast ;

Homer artfully introduces Ulysses struck with wonder at the beauty of the palace ; this is done to confirm Eumæus in the opinion that Ulysses is really the beggar he appears to be, and a perfect stranger among the Ithacans : thus also when he complains of hunger, he speaks the language of a beggar, as Eustathius remarks, to persuade Eumæus that he takes his journey to the court, solely out of want and hunger. P.

Ver. 324.] Here a line of his author is omitted, characteristic of this benevolent and courteous swineherd :

Thou judgest well : nor else thy judgement fails.

Ver. 326.] Thus Ogilby :

And walk up to the hall, and here I'll *stay*,
 Or tarry here, and I will shew the *way*.

Ver. 328.] There is needless amplification and interpolation here. Thus the speech concludes in his author :

Nor stay thou long, lest some, who spies thee here,
 Or strike, or push : then well consider this.

The wrongs and injuries of base mankind
 Fresh to my sense, and always in my mind. 335
 The bravely-patient to no fortune yields :
 On rolling oceans, and in fighting fields,
 Storms have I past, and many a stern debate ;
 And now in humbler scene submit to Fate.
 What cannot Want? the best she will expose,
 And I am learn'd in all her train of woes ; 341
 She fills with navies, hosts, and loud alarms
 Thesca, the land, and shakes the world with arms!
 Thus, near the gates conferring as they drew,
 Argus, the dog his antient master knew ; 345

Ver. 345. *Argus, the dog his ancient master knew, &c.*] This whole episode has fallen under the ridicule of the critics; Monsieur Perault's in particular: "The dunghill before the palace (says that author) is more proper for a peasant than a king; and it is beneath the dignity of poetry to describe the dog Argus almost devoured with vermin." It must be allowed, that such a familiar episode could not have been properly introduced into the Iliad: it is writ in a nobler style, and distinguished by a boldness of sentiments and diction; whereas the Odyssey descends to the familiar, and is calculated more for common than heroick life. What Homer says of Argus is very natural, and I do not know any thing more beautiful or more affecting in the whole poem: I dare appeal to every person's judgment, if Argus be not as justly and properly represented, as the noblest figure in it. It is certain that the vermin which Homer mentions would debase our poetry, but in the Greek that very word is noble and sonorous, *Kυρπαῖς*: but how is the objection concerning the dunghill to be answered? We must have recourse to the simplicity of manners amongst the antients, who thought nothing mean that was of use to life. Ithaca was a barren country, full of rocks and mountains, and owed its fer-

He, not unconscious of the voice, and tread,
Lifts to the sound his ear, and rears his head ;
Bred by Ulysses, nourish'd at his board,
But ah ! not fated long to please his lord !
To him, his swiftness and his strength were
vain ;

The voice of Glory call'd him o'er the main.
 'Till then in ev'ry silvan chace renown'd,
 With Argus, Argus, rung the woods around ;
 With him the youth pursu'd the goat or fawn,
 Or trac'd the mazy leveret o'er the lawn. 355
 Now left to man's ingratitude he lay,
 Unhous'd, neglected in the publick way ;
 And where on heaps the rich manure was spread,
 Obscene with reptiles, took his sordid bed.

He knew his lord ; he knew, and strove to
meet ; 360
In vain he strove, to crawl, and kiss his feet ;

tility chiefly to cultivation, and for this reason such circumstantial cares were necessary. It is true such a description now is more proper for a peasant than a king, but antiently it was no disgrace for a king to perform with his own hands, what is now left only to peasants. We read of a dictator taken from the plough, and why may not a king as well manure his field as plough it, without receding from his dignity? Virgil has put the same thing into a precept :

" Ne saturare fimo pingui pudeat sola." P.

Ver. 361. *In vain he strove, to crawl, and kiss his feet.*] It may seem that this circumstance was inserted casually, or at least only to shew the age and infirmity of Argus; but there is a

Yet (all he could) his tail, his ears, his eyes
 Salute his master, and confess his joys.
 Soft pity touch'd the mighty master's soul;
 Adown his cheek a tear unbidden stole, 365

further intent in it : if the dog had ran to Ulysses and fawned upon him, it would have raised a strong suspicion in Eumæus that he was not such a stranger to the Ithacans as he pretended, but some person in disguise ; and this might have occasioned an unseasonable discovery. *Eustathius.* P.

Ver. 362.] This couplet is a superfluous amplification : and, perhaps, on account of it's incorrect rhymes also, would be well expunged.

As this whole story concerning Argus is incomparably beautiful in the original, so the version of it by our illustrious artist stands, perhaps, without competition of excellence from any portion of the translation in either poem. It is a noble effort of ingenuity and taste.

Ver. 364. *Soft pity touch'd the mighty master's soul.*] I confess myself touched with the tenderness of these tears in Ulysses ; I would willingly think that they proceeded from a better principle than the weakness of human nature, and are an instance of a really virtuous, and compassionate disposition.

— — — ἀγαθοὶ δ' ἀριδάκρυος ἄνδρες.

Good men are easily moved to tears. In my judgment Ulysses appears more amiable while he weeps over his faithful dog, than when he drives an army of enemies before him : That shews him to be a great hero, This a good man. It was undoubtedly an instance of an excellent disposition in one of the fathers who prayed for the *grace of tears.*

— — — — “ mollissima corda

“ Humano generi dare se natura fatetur,

“ Quæ lachrymas dedit; hæc nostri pars optima sensus.”

Juv. Sat. xv.

And Dryden,

Each gentle mind the soft infection felt,

For richest metals are most apt to melt. P.

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T

Stole unperceiv'd; he turn'd his head, and dry'd
The drop humane: then thus impassion'd cry'd.

What noble beast in this abandon'd state
Lies here all helpless at Ulysses' gate?
His bulk and beauty speak no vulgar praise;
If, as he seems, he *was* in better days, 371
Some care his age deserves: or was he priz'd
For worthless beauty? therefore now despis'd!
Such dogs, and men there are, meer things of
state, 374

And always cherish'd by their friends, the great.

Not Argus so, (Eumæus thus rejoin'd)
But serv'd a master of a nobler kind,
Who never, never shall behold him more!
Long, long since perish'd on a distant shore!

Dryden in his *St. Cecilia*:

*The mighty master smil'd, to see
That love was in the next degree.*

Ver. 374. *Such dogs, and men there are, meer things of state,
And always cherish'd by their friends, the great.*]

It is in the Greek *ἀνδρες*, or *kings*; but the word is not to be taken in too strict a sense; it implies *all persons of distinction*, or *εισοδοσπέραι*, like the word *rex* in Horace.

“Regibus hic mos est ubi equos mercantur.”

And *reginæ* in Terence (as Dacier observes) is used in the same manner.

— — “Eunuchum porrò dixti velle te:

“Quia solæ utuntur his reginæ.”

P.

Ver. 375.] This application to his own species was interwoven without authority from Homer by the satirical translator.

Oh had you seen him, vig'rous, bold and young,
 Swift as a stag, and as a lion strong; 381
 Him no fell savage on the plain withstood,
 None 'scap'd him, bosom'd in the gloomy wood;
 His eye how piercing, and his scent how true,
 To winde the vapour in the tainted dew! 385
 Such, when Ulysses left his natal coast;
 Now years un-nerve him, and his lord is lost!
 The women keep the gen'rous creature bare,
 A sleek and idle race is all their care:
 The master gone, the servants what restrains?
 Or dwells Humanity where Riot reigns? 391
 Jove fix'd it certain, that whatever day
 Makes man a slave, takes half his worth away.

Ver. 381.] These comparisons are not in his original.

Ver. 382.] So Chapman:

Nor was there ever any savage *stood*
 Amongst the thickets of the deepest wood
 Long time before him.

Ver. 385.] Thus, in his "Essay on Man:"

Or hound sagacious on the *tainted green*.

Ver. 392. — — — *Whatever day*

Makes man a slave, takes half his worth away.]

This is a very remarkable sentence, and commonly found to be true. Longinus in his enquiry into the decay of human wit, quotes it. "Servitude, be it never so justly established, is a kind of prison, wherein the soul shrinks in some measure, and diminishes by constraint: it has the same effect with the boxes in which dwarfs are inclosed, which not only hinder the body from its growth, but make it less by the constriction. It is observable that all the great orators flourished in republicks, and indeed what is there that raises the souls of great men

This said, the honest herdsman strode before :
 The musing monarch pauses at the door : 395
 The dog whom Fate had granted to behold
 His lord, when twenty tedious years had roll'd,
 Takes a last look, and having seen him, dies ;
 So clos'd for ever faithful Argus' eyes !

" more than liberty ? In other governments men commonly
 " become instead of orators, pompous flatterers : a man born in
 " servitude may be capable of other sciences ; but no slave can
 " ever be an orator ; for while the mind is deprest and broken by
 " slavery, it will never dare to think or say any thing bold and
 " noble ; all the vigour evaporates, and it remains as it were
 " confined in a prison." *Etiam fera animalia, si clausa teneas,*
virtutis obliviscuntur. Tacit. Hist. lib. iv.

These verses are quoted in Plato, lib. vi. *de legibus*, but somewhat differently from our editions.

Ἡμῶν γὰρ τε νῦν ἀπομύριται ἰούρπητα ζῖδε
 Ἀνδρῶν δὲ αἰ δὴ, &c.

However this aphorism is to be understood only generally, not universally : Eumæus who utters it is an instance to the contrary, who retains his virtue in a state of subjection ; and Plato speaks to the same purpose, asserting that some slaves have been found of such virtue as to be preferred to a son or brother ; and have often preserved their masters and their families. P.

A glorious sentiment ! finely translated. Or thus ?

Jove fixt it certain : That *unhappy* day
 Which makes *men slaves*, takes half *their* worth away.

Our Poet's eye seems to have glanced on Chapman :

That man's half virtue Jove takes quite away,
 That once is sun-burn'd with the servile day.

Ver. 394.] The model of this couplet stands thus :

He said, and enters straight the sumptuous dome ;
 Then to the Suitors through the hall repairs.

Ver. 399. *So clos'd for ever faithful Argus' eyes !*] It has been a question what occasioned the death of Argus, at the instant he saw Ulysses : Eustathius imputes it to the joy he felt at the sight

And now Telemachus, the first of all, 400
 Observ'd Eumæus ent'ring in the hall ;
 Distant he saw, across the shady dome ;
 Then gave a sign, and beckon'd him to come.
 There stood an empty seat, where late was plac'd
 In order due, the steward of the feast, 405
 (Who now was busied carving round the board)
 Eumæus took, and plac'd it near his lord.
 Before him instant was the banquet spread,
 And the bright basket pil'd with loaves of bread.

Next came Ulysses, lowly at the door, 410
 A figure despicable, old, and poor,
 In squalid vests with many a gaping rent,
 Propt on a staff, and trembling as he went.

of his master. But there has another objection been started against Homer, for ascribing so long a life as twenty years to Argus, and that dogs never surpass the fifteenth year ; but this is an error ; Aristotle affirms, that some dogs live two and twenty, and other naturalists subscribe to his judgment. Eustathius tells us, that other writers agree, that some dogs live twenty-four years. Pliny thus writes, *Canes Laconici vivunt annis-denís, fæminæ duodenís, cætera genera quindecim annos, aliquando viginti*. Madam Dacier mentions some of her own knowledge that lived twenty-three years ; and the translator, not to fall short of these illustrious examples, has known that one died at twenty-two big with puppies. P.

Ver. 404.] So the rest of the translators, (but erroneously, in my opinion) except Ogilby, with whom I agree :

But he looking about straight took his seat,
 Neer where the cook distributed the meat
 About the hall unto the feasting crew.

The Latin interpreter renders very accurately and classically :
 " ubi coquus insidere solebat."

Then, resting on the threshold of the gate,
 Against a cypress pillar lean'd his weight ; 415
 (Smooth'd by the workman to a polish'd plain)
 The thoughtful son beheld, and call'd his swain :
 These viands, and this bread, Eumæus ! bear,
 And let yon mendicant our plenty share :
 Then let him circle round the Suitor's board, 420
 And try the bounty of each gracious lord.
 Bold let him ask, encourag'd thus by me ;
 How ill, alas ! do want and shame agree ?

Ver. 417.] Ogilby gives a full exhibition of his author :
 Telemachus then to Eumæus spoke,
 And a whole manchet from the charger took,
 With as much meat as both his hands could hold.

Ver. 423. *How ill, alas ! do want and shame agree ?*] We are not to imagine that Homer is here recommending immodesty ; but to understand him as speaking of a decent assurance, in opposition to a faulty shame or bashfulness. The verse in the Greek is remarkable.

Αἰδώς δ' ἐκ ἀγαθῆς κτεχνημένη ἀνδρὶ ποίειν.

A person of great learning has observed that there is a tautology in the three last words ; in *a beggar that wants* : as if the very notion of a beggar did not imply want. Indeed Plato, who cites this verse in his Charmides, uses another word instead of ποίειν, and inserts παρῖναι. Hesiod likewise, who makes use of the same line, instead of ποίειν reads κομίζει, which would almost induce us to believe that they thought there was a tautology in Homer. It has therefore been conjectured, that the word ποίειν should be inserted in the place of παρῖναι ; I am sorry that the construction will not allow it ; that word is of the masculine gender, and ἀγαθῆς, which is of the feminine, cannot agree with it. We may indeed substitute ἀγαθός, and then the sense will be *bashfulness is no good petitioner for a beggar* ; but this must be done without authority. We must therefore thus understand Homer ;

His lord's command the faithful servant bears;
 The seeming beggar answers with his pray'rs.
 Blest be Telemachus! in ev'ry deed 426
 Inspire him Jove! in ev'ry wish succeed!
 This said, the portion from his son convey'd
 With smiles receiving on his scrip he lay'd.
 Long as the minstrel swept the sounding wire,
 He fed, and ceas'd when silence held the lyre.
 Soon as the Suitors from the banquet rose, 432
 Minerva prompts the man of mighty woes

"Too much modesty is not good for a poor man who lives by
 "begging;" *πεινῶν*; and this solution clears the verse from the
 tautology, for a man may be in want, and not be a beggar; or
 (as Homer expresses it) *κτενεύων*, and yet not *πεινῶν*. P.

Ver. 424.] Chapman renders without defalcation:

He heard, and did his will: Hold guest (*saide he*)
 Telemachus commends these cates to thee:
 Bids thee beare up, and all these woo'rs implore;
 Wit must make impudent, whom Fate makes pore.

Ver. 432.] Thus his author:

Now, from the suitor-train when tumult rose—

Ver. 433. *Minerva prompts, &c.*] This is a circumstance that
 occurs almost in every book of the Odyssey, and Pallas has been
 thought to mean no more than the inherent wisdom of Ulysses,
 which guides all his actions upon all emergencies: it is not im-
 possible but the Poet might intend to inculcate, that the wisdom
 of man is the gift of Heaven, and a blessing from the Gods. But
 then is it not a derogation to Ulysses, to think nothing but what
 the Goddess dictates? and a restraint of human liberty, to act
 solely by the impulse of a Deity? Plutarch in his life of Corio-
 lanus excellently solves this difficulty; "Men (observes that
 "author) are ready to censure and despise the Poet, as if he
 "destroyed the use of reason, and the freedom of their choice,
 "by continually ascribing every suggestion of heart to the in-

To tempt their bounties with a suppliant's art,
And learn the gen'rous from th' ignoble heart ;

"fluence of a Goddess : whereas he introduces a Deity not to "take away the liberty of the will, but as moving it to act with "freedom ; the Deity does not work in us the inclinations, but "only offers the object to our minds, from whence we conceive "the impulse, and form our resolutions." However these influences do not make the action involuntary, but only give a beginning to spontaneous operations ; for we must either remove God from all manner of causality, or confess that he invisibly assists us by a secret co-operation. For it is absurd to imagine that the help he lends us, consists in fashioning the postures of the body, or directing the corporeal motions : but in influencing our souls, and exciting the inward faculties into action by secret impulses from above ; or, on the contrary, by raising an aversion in the soul, to restrain us from action. It is true in ordinary affairs of life, in matters that are brought about by the ordinary way of reason, Homer ascribes the execution of them to human performance, and frequently represents his heroes calling a council in their own breasts, and acting according to the dictates of reason : but in actions unaccountably daring, of a transcendent nature, there they are said to be carried away by a divine impulse or enthusiasm, and it is no longer human reason, but a God that influences the soul.

I have already observed, that Homer makes use of machines sometimes merely for ornament ; this place is an instance of it : here is no action of an uncommon nature performed, and yet Pallas directs Ulysses : Plutarch very justly observes, that whenever the heroes of Homer execute any prodigious exploit of valour, he continually introduces a Deity, who assists in the performance of it ; but it is also true, that to shew the dependance of man upon the assistance of Heaven, he frequently ascribes the common dictates of wisdom to the Goddess of it. If we take the act here inspired by Minerva, as it lies nakedly in Homer, it is no more than a bare command to beg ; an act that needs not the wisdom of a Goddess to command : but we are to understand it as a direction to Ulysses how to behave be-

(Not but his soul, resentful as humane, 436
 Dooms to full vengeance all th' offending train)
 With speaking eyes, and voice of plaintive sound,
 Humble he moves, imploring all around.
 The proud feel pity, and relief bestow, 440
 With such an image touch'd of human woe ;

fore the Suitors upon his first appearance, how to carry on his disguise so artfully as to prevent all suspicions, and take his measures so effectually as to work his own re-establishment : in this light, the command becomes worthy of a Goddess : the act of begging is only the method by which he carries on his design ; the consequence of it is the main point in view, namely, the Suitors destruction. The rest is only the stratagem, by which he obtains the victory. P.

Ver. 435. *And learn the gen'rous from th' ignoble heart ;*
(Not but his soul, resentful as humane,
Dooms to full vengeance all th' offending train).]

A single virtue, or act of humanity, is not a sufficient atonement for a whole life of insolence and oppression ; so that although some of the Suitors should be found less guilty than the rest, yet they are still too guilty to deserve impunity. P.

Ver. 438. *With speaking eyes, and voice of plaintive sound,*
Humble he moves, &c.]

Homer inserts this particularity to shew the complying nature of Ulysses in all fortunes ; he is every where πολύτροπος, it is his distinguishing character in the first verse of the Odyssey, and it is visible in every part of it. He is an artist in the trade of begging, as Eustathius observes, and knows how to become the lowest, as well as the highest station.

Homer adds, that the Suitors were struck with wonder at the sight of Ulysses. That is (says Eustathius) because they never had before seen him in Ithaca, and concluded him to be a foreigner. But I rather think it is a compliment Homer pays to his hero to represent his port and figure to be such, as though a beggar, struck them with astonishment. P.

Enquiring all, their wonder they confess,
And eye the man, majestick in distress.

While thus they gaze and question with their
eyes,

The bold Melanthius to their thought replies. 445
My lords ! this stranger of gigantick port
The good Eumæus usher'd to your court.
Full well I mark'd the features of his face,
Tho' all unknown his clime, or noble race. 449

And is this present, swineherd ! of thy hand ?
Bring'st thou these vagrants to infest the land ?
(Returns Antinous with retorted eye)
Objects uncouth ! to check the genial joy.
Enough of these our court already grace,
Of giant stomach, and of famish'd face. 455
Such guests Eumæus to his country brings,
To share our feast, and lead the life of kings.

Ver. 446.] As the conclusion of this verse is made solely for the rhyme, we may substitute, perhaps, as follows ; with less deviation certainly from the purpose of the author :

Hear me, ye Suitors of our noble queen !
This stranger good Eumæus brought, I ween.

Ver. 449.] Thus, with more fidelity :
Tho' all unknown his clime, *unknown his race*.

Ver. 454.] Ogilby is rude, but gives a truer likeness of his author :

Have we not yet enough of such fine guests,
A pack of wand'ring rogues at all our feasts ?
Think'st thou it fit to bring one here to sup,
Would us devour, and eat thy master up ?

To whom the hospitable swain rejoin'd :
 Thy passion, prince, belies thy knowing mind.
 Who calls, from distant nations to his own, 460
 The poor, distinguish'd by their wants alone ?
 Round the wide world are sought those men
 divine

Who publick structures raise, or who design ;
 Those to whose eyes the Gods their ways reveal,
 Or bless with salutary arts to heal ; 465

But chief to Poets such respect belongs,
 By rival nations courted for their songs ;
 These states invite and mighty kings admire,
 Wide as the sun displays his vital fire.

It is not so with Want ! how few that feed 470
 A wretch unhappy, merely for his need ?

Unjust to me and all that serve the state,
 To love Ulysses is to raise thy hate.

For me, suffice the approbation won
 Of my great mistress, and her god-like son. 475

Ver. 458.] These rhymes were readily superseded by more correct, with little violation to the present readings :

To whom the hospitable swain *replies* :

Thy passion, prince ! thy knowing mind belies.

Ver. 462. *Round the wide world are sought those men divine, &c.*] This is an evidence of the great honour antiently paid to persons eminent in mechanick arts: the architect, and publick artisans, *δημιουργοί*, are joined with the Prophet, Physician, and Poet, who were esteemed almost with a religious veneration, and looked upon as publick blessings. Honour was antiently given to men in proportion to the benefits they brought to society: a useless great man is a burthen to the earth, while the meanest artisan is beneficial to his fellow-creatures, and useful in his generation. P.

To him Telemachus. No more incense
 The man by nature prone to insolence :
 Injurious minds just answers but provoke—
 Then turning to Antinous, thus he spoke.
 Thanks to thy care ! whose absolute command
 Thus drives the stranger from our court and
 land. 481

Heav'n bless its owner with a better mind !
 From envy free, to charity inclin'd.
 This both Penelope and I afford :
 Then, prince ! be bounteous of Ulysses' board.
 To give another's is thy hand so slow ? 486
 So much more sweet, to spoil, than to bestow ?

Whence, great Telemachus ! this lofty strain ?
 (Antinous cries with insolent disdain)
 Portions like mine if ev'ry Suitor gave, 490
 Our walls this twelvemonth should not see the
 slave.

He spoke, and lifting high above the board
 His pond'rous footstool, shook it at his lord.
 The rest with equal hand conferr'd the bread ; }
 He fill'd his scrip, and to the threshold sped ; }
 But first before Antinous stopt, and said. 496 }

Ver. 478.] I would thus remedy the ambiguity of construction in this place :.

Th injurious *mind* just answers but provoke.

Ver. 482.] Chapman is pleasing :

But God doth not allow this : there must be
 Some care of poore men, in humanitie.

Bestow my friend ! thou dost not seem the worst
 Of all the Greeks, but prince-like and the first :
 Then as in dignity, be first in worth,
 And I shall praise thee thro' the boundless earth.
 Once I enjoy'd in luxury of state 501
 Whate'er gives man the envy'd name of great ;
 Wealth, servants, friends, were mine in better
 days ;
 And hospitality was then my praise :

Ver. 497. *Bestow my friend ! &c.*] Ulysses here acts with a prudent dissimulation ; he pretends not to have understood the irony of Antinous, nor to have observed his preparation to strike him : and therefore proceeds as if he apprehended no danger. This at once shews the patience of Ulysses, who is inured to sufferings, and gives a foundation for the punishment of Antinous in the conclusion of the Odyssey.

It is observable, that Ulysses gives his own history in the same words as in the fourteenth book, yet varies from it in the conclusion ; he there spoke to Eumæus, and Eumæus is here present, and hears the story : how is it then that he does not observe the falsification of Ulysses, and conclude him to be an impostor ? Eustathius labours for an answer ; he imagines that Eumæus was inadvertent, or had forgot the former relation, and yet asserts that the reason why Ulysses tells the same history in part to Antinous, proceeds from a fear of detection in Eumæus. I would rather imagine that Ulysses makes the deviation, trusting to the judgment of Eumæus, who might conclude that there was some good reason why he forbears to let Antinous into the full history of his life ; especially, because he was an enemy both to Ulysses and Eumæus : he might therefore easily reflect, that the difference of his story arose from prudence and design, rather than from imposture and falshood. P.

Ver. 503.] So Chapman :

— — — I will spred your *praise*
 Through all the wide world ; that have in my *daimon*
 Kept house my selfe.

Hither, to 'scape his chains, my course I steer ;
Still curs'd by Fortune, and insulted here !

To whom Antinous thus his rage exprest.
What God has plagu'd us with this gormand
guest ?

Unless at distance, wretch ! thou keep behind, }
Another isle, than Cyprus more unkind, 531 }
Another Ægypt, shalt thou quickly find. }
From all thou beg'st, a bold audacious slave ;
Nor all can give so much as thou canst crave.

of poetry ; but it is very probable that this Dmetor was really king of Cyprus. Eustathius is of this opinion ; but it may be objected, that Cinyras was king of Cyprus in the time of Ulysses. Thus lib. xi. Iliad.

The beaming cuirass next adorn'd his breast ;
The same which once king Cinyras possesset ;
The fame of Greece, and her assembled host,
Had reach'd that monarch on the Cyprian coast.

The answer is, there were almost twenty years elapsed since the mention of this breast-plate of Cinyras ; this king therefore being dead, Dmetor possesset the Cyprian throne. P.

Ver. 526.] This couplet corresponds to the following verse :

And now am hither come, enduring woes.

Our poet, I presume, had an eye to Ogilby :

From thence I hither, as you see, forlorn,
Ventur'd through worlds of woes, *still Fortune's scorn.*

Ver. 532. *Another Ægypt, &c.*] This passage is a full demonstration that the country was called Ægypt in the days of Homer, as well as the river Nilus ; for in the speech he uses Αἴγυπτος in the masculine gender to denote the river, and here he calls it ποταμὸν Αἴγυπτος in the feminine, to shew that he speaks of the country : the former word agreeing with ποταμός, the latter with γαίαν. P.

Nor wonder I, at such profusion shown; 535
 Shameless they give, who give what's not their
 own.

The chief, retiring: Souls, like that in thee,
 Ill suits such forms of grace and dignity.
 Nor will that hand to utmost need afford
 The smallest portion of a wasteful board, 540
 Whose luxury whole patrimonies sweeps,
 Yet starving Want, amidst the riot, weeps.

The haughty Suitor with resentment burns,
 And sow'rly smiling, this reply returns.
 Take that, ere yet thou quit this princely }
 throng: 545

And dumb for ever be thy sland'rous tongue! }
 He said, and high the whirling tripod flung. }
 His shoulder-blade receiv'd th' ungentle shock;
 He stood, and mov'd not, like a marble rock;
 But shook his thoughtful head, nor more com-
 plain'd, 550

Sedate of soul, his character sustain'd,
 And inly form'd revenge: then back withdrew; }
 Before his feet the well-fill'd srip he threw, }
 And thus with semblance mild address the }
 crew.

Ver. 539.] Our translator has profited by Ogilby, but with
 less anxious adherence to his original:

In your own house, you scarce would salt *afford*,
 That art thus pinching at another's *board*.

May what I speak your princely minds ap-
prove, 555

Ye peers and rivals in this noble love!

Not for the hurt I grieve, but for the cause.

If, when the sword our country's quarrel draws,

Or if defending what is justly dear,

From Mars impartial some broad wound we }
bear; 560 }

The gen'rous motive dignifies the scar.

Ver. 557. *Not for the hurt I grieve, but for the cause.*] The reasoning of Ulysses in the original is not without some obscurity: for how can it be affirmed, that it is no great affliction to have our property invaded, and to be wounded in the defence of it? The beggar who suffers for asking an alms, has no injury done him, except the violence offered to his person; but it is a double injury, to suffer both in our persons and properties. We must therefore suppose that Ulysses means, that the importance of the cause, when our rights are invaded, is equal to the danger, and that we ought to suffer wounds, or even death, in defence of it; and that a brave man grieves not at such laudable adventures. Or perhaps Ulysses speaks only with respect to Antinous, and means that it is a greater injury to offer violence to the poor and the stranger, than to persons of greater fortunes and station.

Eustathius gives a deeper meaning to the speech of Ulysses; he applies it to his present condition, and it is the same as if he had said openly; It would be no great matter if I had been wounded in defence of my palace, and other properties, but to suffer only for asking an alms, this is a deep affliction. So that Ulysses speaks in general, but intends his own particular condition; and the import of the whole is, I grieve to suffer, not upon any weighty account, but only for being poor and hungry. P.

Ver. 561.] The rhyme is unsuitable. I should prefer another couplet in the stile of that subjoined, to comprehend more fully the sense of the original:

But for mere want, how hard to suffer wrong?
 Want brings enough of other ills along!
 Yet if injustice never be secure,
 If fiends revenge, and Gods assert the poor, 565
 Death shall lay low the proud aggressor's head,
 And make the dust Antinous' bridal bed.

Peace wretch! and eat thy bread without
 offence,
 (The Suitor cry'd) or force shall drag thee hence,
 Scourge thro' the publick street, and cast thee
 there, 570

A mangled carcase for the hounds to tear.

His furious deed the gen'ral anger mov'd,
 All, ev'n the worst, condemn'd: and some re-
 prov'd.

*Our herds, and sheep snow-fleec'd, some blow we bear,
 When ruffian pirates scour the country round;
 The gen'rous motive dignifies the wound.*

Ver. 564.] Thus his author:

If Gods and Fiends attend the poor, death's close
 Will reach Antinous ere his nuptial hour.

And I think it not improbable, that our translator's watchful
 ingenuity might catch the turn of his last verse from Ogilby:

But if the Gods the poor revenge, then he
May Death espouse, before he married be.

Ver. 568.] The version is unfaithful. I shall give a literal
 translation:

Antinous then, Eupithes' son, replies:
 Eat, stranger! and sit still, or go elsewhere:
 Lest sturdy youths by hand or foot should drag,
 For thy foul speech, and tear thee bit by bit.

Was ever chief for wars like these renown'd?
 Ill fits the stranger and the poor to wound. 575
 Unblest thy hand ! if in this low disguise
 Wander, perhaps, some inmate of the skies ;
 They (curious oft' of mortal actions) deign
 In forms like these, to round the earth and main,
 Just and unjust recording in their mind, 580
 And with sure eyes inspecting all mankind.

Telemachus absorpt in thought severe,
 Nourish'd deep anguish, tho' he shed no tear ;

Ver. 578. *They (curious oft' of human actions) &c.]* We have already observed that it was the opinion of the antients, that the Gods frequently assumed an human shape. Thus Ovid of Jupiter.

— — — — “ Summo delabor Olympo,

“ Et Deus humanâ lustrò sub imagine terras.”

I refer the reader to the objections of Plato, mentioned in the preceding book. It is observable, that Homer puts this remarkable truth from the mouth of the Suitors, to shew that it was certain and undeniable, when it is attested even by such persons as had no piety or religion. P.

Ver. 582. *Telemachus* — —

Nourish'd deep anguish, tho' he shed no tear.]

This is spoken with particular judgment ; Telemachus is here to act the part of a wise man, not of a tender son ; he restrains his tears lest they should betray his father, it being improbable that he should weep for a vagabond and beggar. We find he has profited by the instructions of Ulysses, and practises the injunctions given in the former book.

— — If scorn insult my reverend age,
 Bear it, my son ; repress thy rising rage.
 If outrag'd, cease that outrage to repel ;
 Bear it my son, tho' thy brave heart rebel.

But the dark brow of silent sorrow shook :
 While thus his mother to her virgins spoke. 585
 " On him and his may the bright God of day
 " That base, inhospitable blow repay !"
 The nurse replies : " If Jove receives my pray'r,
 " Not one survives to breathe to-morrow's air."

All, all are foes, and mischief is their end ; 590
 Antinous most to gloomy death a friend ;
 (Replies the queen) the stranger begg'd their
 grace,

And melting pity soften'd ev'ry face ;
 From ev'ry other hand redress he found,
 But fell Antinous answer'd with a wound. 595
 Amidst her maids thus spoke the prudent queen,
 Then bad Eumæus call the pilgrim in.

Telemachus struggles against the yearnings of nature, and shews himself to be a master of his passions ; he must therefore be thought to exert an act of wisdom, not of insensibility. P.

Ver. 584.] The rhyme wants accuracy : otherwise, the original might be consulted thus :

But the dark brow of *vengeful* sorrow shook.

Ver. 586.] Or thus, with more fidelity :

On his *own head* may the bright God of day —.

Ver. 591.] Chapman is closer to his author :

But this Antinous we past all should hate,
 As one resembling blacke and cruell Fate.

Ogilby's language is very delicate for a *lady* and a *queen* :

But this Antinous plaies the devil and all.

Ver. 596.] Terrible rhymes indeed for such a poet ! Thus ?

Her *damsels* thus the prudent queen *address* ;

Then bade Eumæus call the pilgrim-*guest*.

Much of th' experienc'd man I long to hear,
 If, or his certain eye, or list'ning ear
 Have learn'd the fortunes of my wand'ring
 lord? 600

Thus she, and good Eumæus took the word.

A private audience if thy grace impart,
 The stranger's words may ease the royal heart.
 His sacred eloquence in balm distils,
 And the sooth'd heart with secret pleasure fills.
 Three days have spent their beams, three nights
 have run 606

Their silent journey, since his tale begun,
 Unfinish'd yet; and yet I thirst to hear!
 As when some heav'n-taught poet charms the ear,
 (Suspending sorrow with celestial strain 610
 Breath'd from the Gods to soften human pain)
 Time steals away with unregarded wing,
 And the soul hears him, tho' he cease to sing.

Ulysses late he saw, on Cretan ground, 614
 (His father's guest) for Minos' birth renown'd.

Ver. 602.] Chapman is exact:

O queene (saide he) I wish to heaven, your eare
 Were quit of this unreverend noise you heare
 From these rude wooers.

Ver. 609.] Thus evade this unpleasant open vowel:

— — — charms *our* ear.

Ver. 613.] This couplet is very delightful indeed! compare the note on book xi. verse 413.

Ver. 615. — — *for Minos' birth renown'd.*] Diodorus Siculus thus writes of Minos: "He was the son of Jupiter and Europa,

He now but waits the wind, to waft him o'er
With boundless treasure, from Thesprotia's
shore.

To this the queen. The wand'rer let me hear,
While yon' luxurious race indulge their cheer,
Devour the grazing ox and browsing goat, 620
And turn my gen'rous vintage down their throat.
For where's an arm, like thine Ulysses ! strong,
To curb wild riot and to punish wrong ?

" who was fabled to be carried by a bull, (that is, in a ship called the bull, or that had the image of a bull carved upon its prow) into Crete: here Minos reigned, and built many cities: he established many laws among the Cretans; he also provided a navy, by which he subdued many of the adjacent islands. The expression in the Greek will bear a twofold sense; and implies either, where Minos *was born*, or where the *descendants* of Minos *reign*; for Idomenæus, who governed Crete in the days of Ulysses, was a descendant of Minos, from his son Deucalion."

Homer mentions it as an honour to Crete, to have given birth to so great a law-giver as Minos; and it is universally true, that every great man is an honour to his country: Athens did not give reputation to learned men, but learned men to Athens. P.

Ver. 616.] Our Poet curtails his author after Ogilby's example. The following attempt is literal:

Thence came this stranger here, enduring woes,
A prostrate suppliant: of Ulysses he
Heard, he asserts, in rich Thesprotia's land,
Alive, and bringing many a present home.

Ver. 618.] Our lazy translator here compresses no less than *thirteen* verses of his author into *six*. Some of them have occurred before, and may be seen in book ii. verse 61 to 67. For accurate fidelity to his original, I refer the reader to Mr. Cowper.

She spoke. Telemachus then sneez'd aloud;
Constrain'd, his nostril echo'd thro' the crowd.

Ver. 624. — [*Telemachus then sneez'd aloud.*] Eustathius fully explains the nature of this omen; for sneezing was reckoned ominous both by the Greeks and Romans. While Penelope uttered these words, Telemachus sneezes; Penelope accepts the omen, and expects the words to be verified. The original of the veneration paid to sneezing is this: The head is the most sacred part of the body, the seat of thought and reason: now the sneeze coming from the head, the ancients looked upon it as a sign or omen, and believed it to be sent by Jupiter; therefore they regarded it with a kind of adoration: the reader will have a full idea of the nature of the omen of sneezing here mentioned, from a singular instance in lib. iii. of Xenophon, in his expedition of Cyrus. Xenophon having ended a short speech to his soldiers with these words, viz. "We have many reasons to hope for preservation;" they were scarce uttered, when a certain soldier sneezed: the whole army took the omen, and at once paid adoration to the Gods; then Xenophon resuming his discourse, proceeded, "Since, my fellow-soldiers, at the mention of our preservation, Jupiter has sent this omen," &c. So that Xenophon fully explains Homer.

Sneezing was likewise reckoned ominous by the Romans. Thus Catullus,

"Hoc ut dixit, Amor sinistra ut ante

"Dextram sternuit approbationem."

Thus also Propertius,

"Num tibi nascenti primis, mea vita, diebus

"Aridus argutum sternuit omen amor."

We find in all these instances that sneezing was constantly received as a good omen, or a sign of approbation from the Gods. In these ages we pay an idle superstition to sneezing, but it is ever looked upon as a bad omen, and we cry *God bless you*, upon hearing it, as the Greeks in later times said *Ζῆδι* or *Ζεῦ σῶσσι*. We are told this custom arose from a mortal distemper that affected the head, and threw the patient into convulsive sneezings, that occasioned his death,

The smiling queen the happy omen blest : 626

“ So may these impious fall, by fate oppress !”

’Then to Eumæus : bring the stranger, fly !

And if my questions meet a true reply,

Grac’d with a decent robe he shall retire, 630

A gift in season which his wants require.

Thus spoke Penelope. Eumæus flies

In duteous haste, and to Ulysses cries,

’The queen invites thee, venerable guest !

A secret instinct moves her troubled breast 635

Of her long absent lord from thee to gain

Some light, and sooth her soul’s eternal pain.

If true, if faithful thou, her grateful mind

Of decent robes a present has design’d :

So finding favour in the royal eye, 640

Thy other wants her subjects shall supply.

I will only add from Eustathius, that Homer expresses the loudness of the sneezing, to give a reason why Penelope heard it, she being in an apartment at some distance from Telemachus.

The sneezing likewise gives us the reason why Penelope immediately commands Eumæus to introduce the beggar into her presence : the omen gave her hopes to hear of Ulysses ; she saw the beggar was a stranger, and a traveller, and therefore expected he might be able to give her some information. P.

Ver. 625.] Chapman is closer to his author :

This said, about the house, in echoes, round

Her sons strange neesings made a horrid sound.

Ver. 627.] Our Poet indulges his own ease in this place also, as one weary of his employment, and more and more indifferent to fidelity, as the conclusion of a book approaches.

Fair truth alone (the patient man reply'd)
 My words shall dictate, and my lips shall guide.
 To him, to me, one common lot was giv'n,
 In equal woes, alas ! involv'd by heav'n. 645
 Much of his fates I know ; but check'd by fear
 I stand : the hand of violence is here :
 Here boundless wrongs the starry skies invade,
 And injur'd suppliants seek in vain for aid.
 Let for a space the pensive queen attend, 650
 Nor claim my story 'till the sun descend ;
 Then in such robes as suppliants may require,
 Compos'd and chearful by the genial fire,
 When loud uproar and lawless riot cease, 654
 Shall her pleas'd ear receive my words in peace.

Ver. 644. *To him, to me, one common lot was giv'n,
 In equal woes, alas ! involv'd by heav'n.]*

These words bear a double sense ; one applicable to the speaker, the other to the reader: the reader, who knows this beggar to be Ulysses, is pleased with the concealed meaning, and hears with pleasure the beggar affirming that he is fully instructed in the misfortunes of Ulysses ; but speaking in the character of a beggar, he keeps Eumæus in ignorance, who believes he is reciting the adventures of a friend, while he really gives his own history. P.

Ver. 646.] The literal sense of his author is but little seen through the disguise of this abbreviated version. The following attempt is exact :

I know his fates ; we jointly woes endur'd.
 But this harsh suitor-crew I dread : their force,
 And insolence, heaven's iron vault ascends.
 But now, when that man gave a painful blow,
 As through the house I past, and did no ill,
 Nor could thy son, nor other guests, avail.

Ver. 655.] Another omission here appears thus in Ogilby :

Swift to the queen returns the gentle swain :
 And say, (she cries) does fear, or shame, detain
 The cautious stranger ? With the begging kind
 Shame suits but ill. Eumæus thus rejoin'd :

He only asks a more propitious hour, 660
 And shuns (who wou'd not ?) wicked men in
 pow'r ;

At ev'ning mild (meet season to confer)
 By turns to question, and by turns to hear.

Whoe'er this guest (the prudent queen replies)
 His ev'ry step and ev'ry thought is wise. 665
 For men, like these, on earth he shall not find
 In all the miscreant race of human kind.

Thus she. Eumæus all her words attends,
 And parting to the Suitor pow'rs descends :
 There seeks Telemachus, and thus apart 670
 In whispers breathes the fondness of his heart.

The time, my lord, invites me to repair
 Hence to the lodge ; my charge demands my
 care.

These sons of murder thirst thy life to take ;
 O guard it, guard it, for thy servant's sake ! 675

— — — My cloaths are of the worst,
 Which well you know, who entertain'd me first.

Ver. 662.] These rhymes who can excuse ? Thus ?

'Till the bright lamp of day, at eve, retire,

By turns to listen, and by turns enquire.

Ver. 675.] Here a verse is omitted, as follows :

Thanks to my friend, he cries ; but now the
hour

Of night draws on, go seek the rural bow'r :
But first refresh : and at the dawn of day
Hither a victim to the Gods convey.

Our life to heav'n's immortal pow'rs we trust, 680
Safe in their care, for heav'n protects the just.

Observant of his voice, Eumæus sat
And fed recumbent on a chair of state.

Then instant rose, and as he mov'd along

'Twas riot all amid the Suitor-throng, 685

They feast, they dance, and raise the mirthful
song.

'Till now declining tow'rd the close of day;
The sun obliquely shot his dewy ray.

May Jove destroy them e'er we mischief feel !

which may be expanded to a couplet thus :

But, e'er those mischiefs ripen into birth,

May Jove in vengeance sweep them from the earth !

Ver. 676. — *but now the hour Of night draws on* —] The reader may look back to the beginning of the preceding book, for the explication of *δίαλος ἡμέρας*, here mentioned by Homer. P.

Ver. 679.] Thus more faithfully, and, perhaps, more smoothly :

Choice victims hither to the Gods convey.

Ver. 687.] This concluding couplet has a degree of languor, not customary to our author, nor his usual elegance. Ogilby is not much amiss :

Dancing, and singing, merry to the height,
Till bright day fled from sable-ensign'd night.

Can the following couplet be endured ?

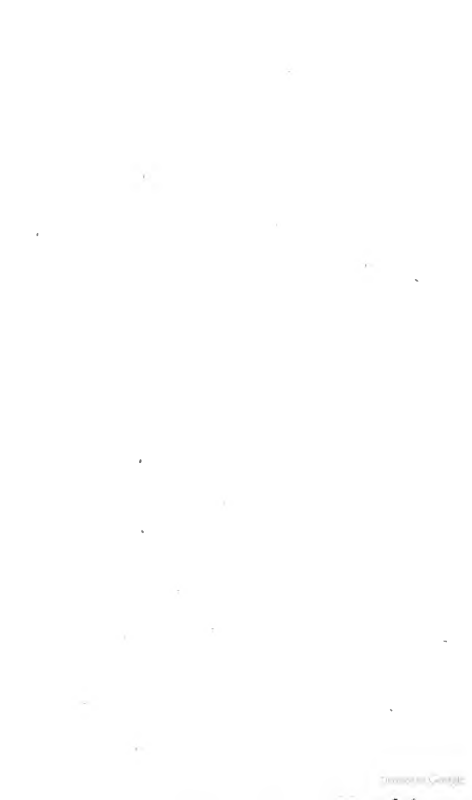
At length the shades of evening, gradual, rise,
And Twilight streams her banners thro' the skies.

Editor.

This book does not fully comprehend the space of one day : it begins with the morning, and ends before night, so that the time here mentioned by the Poet, is the evening of the thirty-ninth day.

P.

THE
EIGHTEENTH BOOK
OF THE
ODYSSEY.



THE ARGUMENT.

THE FIGHT OF ULYSSES AND IRUS.

THE beggar *Irus* insults *Ulysses*; the *Suitors* promote the quarrel, in which *Irus* is worsted, and miserably handled. *Penelope* descends, and receives the presents of the *Suitors*. The Dialogue of *Ulysses* with *Eurymachus*. P.

NOTE PRELIMINARY.

HOMER has been severely blamed for describing Ulysses, a king, entering the lists with a beggar: Rapin affirms, that he de-means himself by engaging with an unequal adversary. The objection would be unanswerable, if Ulysses appeared in his royal character: but it is as necessary in epick poetry, as on the theatre, to adopt the behaviour of every person to the character he is to represent, whether real or imaginary. Would it not have been ridiculous to have represented him, while he was disguised in the garb of a beggar, refusing the combat, because he knew himself to be a king? and would not such a conduct have endangered a discovery? Ought we not rather to look upon this episode as an instance of the greatness of the calamities of Ulysses, who is reduced to such uncommon extremities as to be set upon a level with the meanest of wretches? P.

THE
EIGHTEENTH BOOK
OF THE
ODYSSEY.

WHILE fix'd in thought the pensive hero
sat,
A mendicant approach'd the royal gate ;
A surly vagrant of the giant kind,
The stain of manhood, of a coward mind ;
From feast to feast, insatiate to devour 5
He flew, attendant on the genial hour.
Him on his mother's knees, when babe he lay,
She nam'd Arnæus on his natal day :

NOTES.

Ver. 7.] It stood in the first edition ungrammatically :

When on his mother's knees a babe he lay.

Ver. 8. *She nam'd Arnæus—*] It seems probable from this passage, that the mother gave the name to the child in the days of Homer ; though perhaps not without the concurrence of the father : thus in the scriptures it is said of Leah, that *she bare a son and called his name Reuben* ; and again, *she called his name*

But Irus his associates call'd the boy,
 Practis'd, the common messenger to fly; 10
 Irus, a name expressive of th' employ.

Simeon; and the same is frequently repeated both of Leah and Rachel. In the age of Aristophanes, the giving a name to the child seems to have been a divided prerogative between the father and mother: for in his *Néφιλαι*, there is a dispute between Strepsiades and his wife, concerning the name of their son: the wife was of noble birth, and would therefore give him a noble name; the husband was a plain villager, and was rather for a name that denoted frugality: but the woman not waving the least branch of her prerogative, they compromised the affair, by giving the child a compounded name that implied both frugality and chivalry, derived from *φείδω* to spare, and *ἵππος* an horse; and the young cavalier's name was Phidippides. Eustathius affirms, that antiently the mother named the child; and the scholiast upon Aristophanes in *avib.* quotes a fragment from Euripides to this purpose from a play called *Ægeus*.

Τὴ δὲ μάτηρ ἐν δέκτῃ τίκον ὠνόμασε.

What was the name given on the tenth day by the mother to thee, the child? Dacier tells us, that the name of Arnæus was prophetic *ἐκ τῶν ἀρνῶν*, from the sheep the glutton would devour when he came to manhood; but this is mere fancy, and it is no reason, because he proved a glutton, that therefore the name foretold it: one might rather think the fondness of the mother toward her infant, suggested a very different view: she gave the name according to her wishes, and flattered herself that he would prove a very rich man, a man of many flocks and herds: and therefore she called him *Ἀρνῆος*; and this is the more probable, because all riches originally consisted in flocks and herds. P.

Ver. 10.] This rhyme has not all the correspondence that could be wished: otherwise, this introduction is good, and the following speech in particular.

Ver. 11. *Irus, a name expressive of th' employ.*] To understand this, we must have recourse to the derivation of the word *Irus*; it comes from *ἱρῶ*, which signifies *nuncio*; Irus was therefore so

From his own roof, with meditated blows,
He strove to drive the man of mighty woes.

Hence dotard, hence ! and timely speed thy
way,

Lest dragg'd in vengeance thou repent thy stay ;
See how with nods assent yon princely train ! 16
But honouring age, in mercy I refrain :
In peace away ! lest, if persuasions fail,
This arm with blows more eloquent prevail.

To whom, with stern regards : O insolence,
Indecently to rail without offence ! 21

What bounty gives, without a rival share ;
I ask, what harms not thee, to breathe this air :
Alike on alms we both precarious live :
And canst thou envy, when the great relieve ? 25
Know from the bounteous heav'ns all riches flow,
And what man gives, the Gods by man bestow ;
Proud as thou art, henceforth no more be proud,
Lest I imprint my vengeance in thy blood ;

called, because he was a public messenger ; and Iris bears that name as the messenger of the Gods ; Ἴρις, ἀπαγγέλλουσα ; Ἴρις, Ἄγγελος. *Hesychius.* P.

Ver. 25.] Thus, with faultless versification :

And canst thou envy, when the *wealthy give* ?

Ver. 28.] Rhymes insufferable, and the sense not given. The subjoined version is exact :

Be not too prompt at fists, nor rouse my rage :

Old as I am, thy chest and lips with blood

I else shall stain ; and thus tomorrow find

Less molestation : for Ulysses' house,

I ween, will see it's visitor no more.

Old as I am, should once my fury burn, 30
How would'st thou fly, nor ev'n in thought
return ?

Mere woman-glutton ! (thus the churl re-
ply'd)

A tongue so flippant, with a throat so wide !
Why cease I, Gods ! to dash those teeth away,
Like some vile boar's, that greedy of his prey 35
Uproots the bearded corn ? rise, try the fight,
Gird well thy loins, approach and feel my might :

Ver. 33.] Or thus ?

A tongue so *valable* ! a throat so wide !

Ver. 34. — — *To dash those teeth away,*

Like some vile boar's.]

These words refer to a custom that prevailed in former ages ; it was allowed to strike out the teeth of any beast which the owner found in his grounds : Eustathius informs us, that this was a custom or law among the people of Cyprus ; but from what Homer here speaks, it seems to have been a general practice ; at least it was in use amongst the Ithacans. P.

Ver. 37. *Gird well thy loins.]* We may gather from hence the manner of the single combat ; the champions fought naked, and only made use of a cincture round the loins out of decency. Homer directly affirms it, when Ulysses prepares for the fight.

Then girding his strong loins, the king prepares
To close in combat, and his body bares ;
Broad spread his shoulders, and his nervous thighs
By just degrees like well turn'd columns rise ;
Ample his chest, his arms are round and long,
And each strong joint Minerva knits more strong.

Thus Diomed in the Iliad girds his friend Euryalus when he engages Epæus.

Officious with the cincture girds him round.

Sure of defeat before the peers engage ;
Unequal fight ! when youth contends with age !

Thus in a wordy war their tongues display 40
More fierce intents, preluding to the fray ;
Antinous hears, and in a jovial vein,
Thus with loud laughter to the Suitor-train.

This happy day in mirth, my friends employ,
And lo ! the Gods conspire to crown our joy. 45
See ready for the fight, and hand to hand,
Yon surly mendicants contentious stand ;
Why urge we not to blows ? Well pleas'd they
spring

Swift from their seats, and thick'ning form a
ring. 49

To whom Antinous. Lo ! enrich'd with
blood,

A kid's well-fatted-entrails (tasteful food)
On glowing embers lie ; on him bestow
The choicest portion who subdues his foe ;
Grant him unrival'd in these walls to stay,
The sole attendant on the genial day. 55

The lords applaud : Ulysses then with art,
And fears well-feign'd, disguis'd his dauntless
heart :

The speeches here are short, and the periods remarkably concise,
suitable to the nature of anger. The reader may consult the
annotations on the xxth book, concerning the goat's entrails
mentioned here by Antinous. P.

Worn as I am with age, decay'd with woe ;
 Say, is it baseness, to decline the foe ?
 Hard conflict ! when calamity and age 60
 With vig'rous youth, unknown to cares, engage !
 Yet fearful of disgrace, to try the day
 Imperious hunger bids, and I obey ;
 But swear, impartial arbiters of right,
 Swear to stand neutral, while we cope in fight. 65
 The peers assent : when straight his sacred
 head

Telemachus uprais'd, and sternly said.

Stranger, if prompted to chastise the wrong
 Of this bold insolent ; confide, be strong !

Ver. 60.] Thus Ogilby, not amiss :

'Tis hard for me, consum'd with grief and age,
 With such a sturdy youngster to engage.

Ver. 64. *But swear, impartial arbiters of right,*

Swear to stand neutral, while we cope in fight.]

This is a very necessary precaution : Ulysses had reason to apprehend that the Suitors would interest themselves in the cause of Irus, who was their daily attendant, rather than in that of a perfect stranger. Homer takes care to point out the prudence of Ulysses upon every emergence : besides, he raises this fray between two beggars into some dignity, by requiring the sanction of an oath to regulate the laws of the combat. It is the same solemnity used in the Iliad between Paris and Menelaus, and represents these combatants engaging with the formality of two heroes.

P.

This appears more fully and faithfully in Hobbes :

But I must first intreat you all to swear

Not to help Irus, nor a heavy hand

To lay on me, but both of us forbear

And justly 'twixt us both as neutrals stand.

Th' injurious Greek that dares attempt a blow,
That instant makes Telemachus his foe ; 71
And these my friends* shall guard the sacred ties
Of hospitality, for they are wise.

Then girding his strong loins, the king pre-
pares
To close in combat, and his body bares ; 73
Broad spread his shoulders, and his nervous
thighs

By just degrees, like well-turn'd columns, rise :
Ample his chest, his arms are round and long,
And each strong joint Minerva knits more strong,
(Attendant on her chief :) the Suitor-crowd 80
With wonder gaze, and gazing spread aloud ;

Irus, alas ! shall Irus be no more,
Black fate impends, and this th' avenging hour !

* Antinous and Eurymachus.

Ver. 72. *And these my friends shall guard the sacred ties
Of hospitality, for they are wise.*

When Telemachus speaks these words, he is to be supposed to turn to Eurymachus and Antinous, to whom he directs his discourse. It must be allowed that this is an artful piece of flattery in Telemachus, and he makes use of it to engage these two princes, who were the chief of the Suitors, on his side. P.

Ver. 77.] The *simile* is due to the translator only.

Ver. 82.] *Irus, alas ! shall Irus be no more.*] This is literally translated : I confess I wish Homer had omitted these little collusions of words : he sports with ἵρος ἄϊρος. It is a low conceit, alluding to the derivation of *Irus*, and means that he shall never more be a messenger. The translation, though it be verbal, yet

Gods! how his nerves a matchless strength
proclaim :

Swell o'er his well-strung limbs, and brace his
frame ! 85

Then pale with fears, and sick'ning at the
sight,

They dragg'd th' unwilling Irus to the fight ;
From his blank visage fled the coward blood,
And his flesh trembled as aghast he stood :

O that such baseness should disgrace the
light ! 90

O hide it, death, in everlasting night !

is free from ambiguity, and the joke concealed in αἶπος ; this will be evident if we substitute another name in the place of *Irus* ; we may say *Achilles* shall be no longer *Achilles*, without descending from the gravity of epick poetry. P.

The rhyme is bad. I think Ogilby preferable, as he is far more close to his author :

Irus, I doubt, will by this bargain lose.

What thighs, his rags now off, the old man shews !

Ver.⁸⁸.] This line is interpolated by the translator.

Ver. 90. *O ! that such baseness should disgrace the light !*

Oh ! hide it, death, &c.]

Eustathius gives us an instance of the deep penetration of some criticks, in their comments upon these words ; they have found in them the philosophy of Pythagoras, and the transmigration of souls. The verse stands thus in Homer ;

Νῦν μὲν μὲντ' εἶς βυγαῖς, μέντε γίνομαι ;

which they imagine is to be understood after this manner ; *I wish thou hadst never been born ! and mayst thou never exist again, or have a second being !* To recite such an absurdity, is to refute it. The verse when literally rendered bears this import ; *I wish thou wert*

(Exclaims Antinous) can a vig'rous foe
 Meanly decline to combat age and woe?
 But hear me, wretch ! if recreant in the fray,
 That huge bulk yield this ill-contested day, 95
 Instant thou sail'st, to Echetus resign'd;
 A tyrant, fiercest of the tyrant-kind,

now dead, or hadst never been born ! an imprecation very natural to persons in anger, who seldom give themselves time to speak with profound allusions to philosophy. P.

Mr. Cowper, of all the translators alone, gives a just representation of his author :

Now, wherefore liv'st, and why wast ever born,
 Thou mountain-mass of earth ! if such dismay
 Shake thee at thought of combat with a man
 Antient as he, and worn with many woes ?

Ver. 96. *Instant thou sail'st, to Echetus resign'd ;
 A tyrant, fiercest of the tyrant-kind.]*

The tradition concerning Echetus stands thus : he was king of Epirus, the son of Euchenor and Phlogea ; he had a daughter called Metopè, or as others affirm, Amphissa ; she being corrupted by Æchmodicus, Echetus put out her eyes, and condemned her to grind pieces of iron made in the resemblance of corn ; and told her she should recover her sight when she had ground the iron into flour. He invited Æchmodicus to an entertainment, and cut off the extremities from all parts of his body, and cast them to the dogs ; at length being seized with madness, he fed upon his own flesh, and dyed. This history is confirmed, lib. iv. of Apollonius,

Ἦχος δὲ Ἐχέτος γλήκῃσι ἐν χάλκῃσι κέβηρα
 Πῆξι θυγατρὸς ἱῆς, γούρντι δὲ κάρφεται ὄντη,
 Ὀφθαλμοὶ ἐν χάλκεον ἀλειτουργοῦσα καλῶν.

I wonder how this last quotation escaped the diligence of Eustathius. Dacier affirms, that no mention is made of Echetus by any of the Greek historians, and therefore she has recourse to another tradition, preserved by Eustathius, who tells us, that

Who casts thy mangled ears and nose a prey
To hungry dogs, and lops the man away.

While with indignant scorn he sternly spoke,
In ev'ry joint the trembling Irus shook ; 101
Now front to front each frowning champion
stands,

And poises high in air his adverse hands.
The chief yet doubts, or to the shades below
To fell the giant at one vengeful blow, 105
Or save his life ; and soon his life to save
The king resolves, for mercy sways the brave.
That instant Irus his huge arm extends,
Full on his shoulder the rude weight descends :
The sage Ulysses, fearful to disclose 110
The hero latent in the man of woes,

Echetus was contemporary with Homer, that the Poet had been ill used by him, and therefore took this revenge for his inhumanity. P.

Ver. 99.] The translation here may justly claim the praise of uncommon skill and delicacy.

Ver. 100.] The rhymes and tautology may be mended thus :
While with indignant scorn he sternly spake,
Each limb of Irus growing terrors shake.

Ver. 106.] The resemblance to the original here is none. I give a literal translation :

Or tumble prostrate with a gentler blow.
A gentler blow seem'd wiser, lest the Greeks
Be led to scan him with too nice survey.

This sentiment our translator presently introduces out of it's place, but very happily.

Check'd half his might; yet rising to the stroke,
His jaw-bone dash'd; the crashing jaw-bone
broke:

Down dropp'd he stupid from the stunning
wound;

His feet extended, quiv'ring, beat the ground;
His mouth and nostrils spout a purple flood; 116
His teeth, all shatter'd, rush immix'd with blood.

The peers transported, as outstretch'd he lies,
With bursts of laughter rend the vaulted skies;

Then dragg'd along, all bleeding from the
wound, 120

His length of carcass trailing prints the ground;
Rais'd on his feet, again he reels, he falls,
'Till propp'd, reclining on the palace walls;
Then to his hand a staff the victor gave, 124
And thus with just reproach address'd the slave.

There terrible affright the dogs, and reign
A dreaded tyrant o'er the bestial train!
But mercy to the poor and stranger show,
Lest heav'n in vengeance send some mightier
woe.

Ver. 122.] This verse has no authority from the original.

Ver. 128.] Homer is misrepresented in this verse, as will
appear from Chapman's translation, sufficiently exact:

Where leaving him, he put into his hand
A staffe, and bad him there use his command
On swine and dogs; and not presume to be
Lord of the guests and of the beggery.

Scornful he spoke, and o'er his shoulder
 flung 130
 The broad patch'd scrip; the scrip in tatters
 hung
 Ill join'd, and knotted to a twisted thong.
 Then, turning short, disdain'd a further stay;
 But to the palace measur'd back the way.
 There as he rested, gathering in a ring 135
 The peers with smiles address their unknown
 king:

Stranger, may Jove and all th' aerial pow'rs,
 With ev'ry blessing crown thy happy hours!
 Our freedom to thy prowess'd arm we owe
 From bold intrusion of thy coward foe; 140
 Instant the flying sail the slave shall wing
 To Echetus, the monster of a king.

While pleas'd he hears, Antinous bears the
 food,
 A kid's well fatt'd entrails, rich with blood:

Ver. 140. *From bold intrusion of thy coward foe.*] The word in the Greek is ἀναλτος. Τάριφα ἀναλτος is a voracious appetite, a stomach that nothing can satisfy: Hesychius thus explains it: ἀναλτος ἀναυξει, τῷτ' ἐστὶν ἰκαδόν, ἢ ἀπλήρωτος παρὰ τὴν ἄλσιν. But there is undoubtedly an error in Hesychius; instead of ἰκαδόν we should read ἰσχνόν, that is meager, or a stomach that appears always unfilled. The general moral that we are to gather from the behaviour of Ulysses and Irus, is that insolence and boasting are signs of cowardice. P.

Ver. 143.] The translator does not appear to have discovered

The bread from canisters of shining mold 145
 Amphinomus ; and wines that laugh in gold :
 And oh ! (he mildly cries) may heav'n display
 A beam of glory o'er thy future day !
 Alas, the brave too oft is doom'd to bear
 'The gripes of poverty, and stings of care. 150

To whom with thought mature the king
 replies :

'The tongue speaks wisely, when the soul is wise ;
 Such was thy father ! in imperial state,
 Great without vice, that oft attends the great :
 Nor from the sire art thou, the son, declin'd ;
 'Then hear my words, and grave them in thy
 mind ! 156

the proprieties of his author's expression here, which will be more distinctly seen from a free representation of the verse :

He spake : divine Ulysses caught with joy
 These omen'd words of blessings on his life.

Ver. 154.] Thus more faithfully :

Virtuous no less, than opulent and great.

Ver. 156. *Then hear my words, and grave them in thy mind !*
 There never was a finer lecture of morality read in any of the schools of the philosophers, than this which Ulysses delivers to Amphinomus ; he ushers it in with great solemnity, and speaks to all mankind in the person of Amphinomus. It is quoted by a variety of authors ; Pliny in his preface to his natural History, lib. 7. has wrote a dissertation on this sentence.

Of all that breathes, or grov'ling creeps on earth,
 Most vain is man, &c.

Aristotle and Maximus Tyrius quote it ; and Plutarch twice refers to it. Homer considers man both with respect to the errors of the mind, and the calamities incident to the body ; and upon

Of all that breathes, or grov'ling creeps on earth,
Most vain is man ! calamitous by birth.

a review of all mortal creatures, he attributes to man the unhappy superiority in miseries. But indeed Homer is so plain that he needs no interpretation, and any words but his own must disgrace him. Besides, this speech is beautiful in another view, and excellently sets forth the forgiving temper of Ulysses : he saw that all the sparks of virtue and humanity were not extinguished in Amphinomus ; he therefore warns him with great solemnity to forsake the Suitors ; he imprints conviction upon his mind, though ineffectually, and shews by it that when he falls by the hand of Ulysses in the succeeding parts of the Odyssey, his death is not a revenge but a punishment. P.

In the same manner, the author of a poetical paraphrase from " the Proverbs of Solomon " in the Spectator, after his model :

My son, th' instruction that my words impart,
Grave on the living tablets of *thy heart*.

Ver. 157.] So Chapman :

Of all things breathing, or that creepe on *earth*,
Nought is more wretched than a humane *birth*.

But our translator has not done justice to Homer on this occasion, either in versification or in sentiment : it remains, therefore, for me to exhibit a simple and perspicuous version of the passage :

On earth no creature thrives more frail, more weak,
Than man, of all that breathe, and creep the ground.
All future ills, presumptuous, he defies,
Whilst Heaven showers comforts, and his knees are strong.
But, when the Gods a sad reverse bestow,
His mind, impatient, fretful, bears it's ills.

Or thus, in rhyme :

Than man more weak what being can be found,
More frail, of all that breathe, and creep the ground ?
All future ills, presumptuous, he defies,
Whilst Heaven showers bliss, and strength his knees supplies.
But, when the Gods a sad reverse bestow,
Frets his gall'd spirit with it's load of woe.

To-day with pow'r elate, in strength he blooms ;
 The haughty creature on that pow'r presumes :
 Anon, from heav'n a sad reverse he feels ; 161
 Untaught to bear, 'gainst heav'n the wretch
 rebels.

For man is changeful, as his bliss or woe ;
 Too high when prosp'rous, when distress too low.
 There was a 'day, when with the scornful great
 I swell'd in pomp and arrogance of state ; 166

Ver. 162.] So Dacier : " Avec un esprit de revolte et d'un
 " courage forcé."

Ver. 163. *For man is changeful, as his bliss or woe.*] Most of
 the interpreters have greatly misrepresented these words,

Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
 Οἷον ἐκ' ἡμερῶν ἄγῃσι.

They thus translate it, *Talis mens hominum, qualem deus suggerit* ;
 or, " Such is the mind of man, as Heav'n inspires : " but this
 is an error, for οἷον cannot refer to νόος, but to ἡμερῶν, and the
 sentence is thus to be rendered, *Talis mens hominum, qualem diem
 deus inducit* ; that is, " The mind of man changes with the com-
 " plexion of the day, as heaven sends happiness or misery ; " or
 as in the translation,

For man is changeful, as his bliss or woe ;
 Too high when prosp'rous, when distress'd too low.

The reader will be convinced that the construction requires this
 sense, by joining the preposition with the verb, ἐκ' with ἄγῃσι,
 and rendering it, οἷον ἡμερῶν ἐπάγῃσι ; nothing being more frequent
 than such a division of the preposition from the verb amongst the
 Greeks. It must be allowed, that Homer gives a very unhappy,
 yet too just a picture, of human nature : man is too apt to be
 proud and insolent in prosperity, and mean and abject in adver-
 sity ; and those men who are most overbearing in an happy state,
 are always most base and mean in the day of affliction. P.

Proud of the pow'r that to high birth belongs ;
 And us'd that pow'r to justify my wrongs.
 Then let not man be proud : but firm of mind,
 Bear the best humbly, and the worst resign'd ; 170
 Be dumb when heav'n afflicts ! unlike yon' train
 Of haughty spoilers, insolently vain ;
 Who make their queen and all her wealth a
 prey :

But Vengeance and Ulysses wing their way.
 O may'st thou, favour'd by some guardian pow'r,
 Far, far be distant in that deathful hour ! 176
 For sure I am, if stern Ulysses breathe,
 These lawless riots end in blood and death.

Then to the Gods the rosy juice he pours,
 And the drain'd goblet to the chief restores. 180
 Stung to the soul, o'ercast with holy dread,
 He shook the graceful honours of his head ;
 His boding mind the future woe forestalls,
 In vain ! by great Telemachus he falls,
 For Pallas seals his doom : all sad he turns 185
 To join the peers ; resumes his throne, and
 mourns.

Ver. 177.] The following couplet is less exceptionable in it's rhymes :

For sure, if Heaven the stern Ulysses send,
 In blood and death these lawless riots end.

Ver. 179.] The execution of the following paragraph is very unsuccessful ; the versification has no dignity, and half the rhymes are vicious.

Meanwhile Minerva with instinctive fires
 Thy soul, Penelope, from heav'n inspires ;
 With flatt'ring hopes the Suitors to betray,
 And seem to meet, yet fly, the bridal day, 190
 Thy husband's wonder, and thy son's, to raise ;
 And crown the mother and the wife with praise.

Ver. 189. *With flatt'ring hopes the Suitors to betray.*] The Greek is very concise, and the expression uncommon, *ἐπὶ καρδίᾳ θυμὸν μισγέειν*; that is, Penelope thus acted that she might *dilate the heart of the Suitors*; meaning (as Eustathius observes) that she might give them false hopes by appearing in their company; for the heart shrinks, and is contracted by sorrow and despair, and is again dilated by hope or joy: this is I believe literally true, the spirits flow briskly when we are in joy, and a new pulse is given to the blood, which necessarily must dilate the heart: on the contrary, when we are in sorrow the spirits are languid, and the blood moves less actively; and therefore the heart shrinks and contracts, the blood wanting vigour to dilate and expand it. P.

Ver. 191. *Thy husband's wonder, and thy son's, to raise.*] This is solely the act of Minerva, for Penelope is ignorant that she is to appear before her husband. This interview is excellently managed by Homer: Ulysses is to be convinced of his wife's fidelity; to bring this about, he introduces her upon the publick stage, where her husband stands as a common unconcerned spectator, and hears her express her love for him in the warmest terms; here is no room for art or design, because she is ignorant that she speaks before Ulysses; and therefore her words must be supposed to proceed from the heart. This gives us a reason why Homer makes her dwell at large upon her passion for Ulysses, and paint it in the strongest colours, viz. to evidence her chastity, and urge Ulysses to hasten the destruction of the Suitors, by convincing him that she is able no longer to delude the marriage hour. But then it may be objected, if Penelope's sole design was to give a false hope to the Suitors, does she not take a very wrong method, by speaking so very tenderly of Ulysses? is not

Then, while the streaming sorrow dims her eyes,
Thus with a transient smile the matron cries.

Eurynomè ! to go where Riot reigns 195
I feel an impulse, tho' my soul disdains ;
To my lov'd son the snares of death to show,
And in the traitor-friend unmask the foe ;
Who smooth of tongue, in purpose insincere,
Hides fraud in smiles, while death is ambush'd
there. 200

this a more probable reason for despair, than hope ? It is true, it would have been so, if in the conclusion of her speech she had not artfully added,

But when my son grows man, the royal sway
Resign, and happy be thy bridal day !

So that Telemachus being now grown up to maturity, the Suitors concluded that the nuptial hour was at hand. If then we consider the whole conduct of Penelope in this book, it must be allowed to be very refined and artful ; she observes a due regard towards Ulysses, by shewing she is not to be persuaded to marry ; and yet by the same words she gives the Suitors hopes that the day is almost come when she intends to celebrate her nuptials ; she manages so dextrously, as to persuade without a promise ; and for this reason the words are put into the mouth of Ulysses, and it is Ulysses who gives the hopes, rather than Penelope. P.

Ver. 193. *Then, while the streaming sorrow dims her eyes,
Thus with a transient smile the matron cries.*]

Homer gives us a very beautiful and just image in these words. In the Iliad he used a similar expression concerning Andromache, *δακρύνει γυλάσασα* ; a smile chastised with tears. *Ἀχχίῳ δ' ἐγὶνάσσει* here bears the same import. P.

There is nothing of this in Homer ; our translator might take the hint from Dacier : “ Avec un sourire qui n'effaçoit pas la tristesse peinte dans ses yeux—.” The peculiarity of the Greek expression seems not ill interpreted by Hobbes :

Penelope then laught not knowing why.

Go warn thy son, nor be the warning vain,
 (Reply'd the sagest of the royal train)
 But bath'd, anointed, and adorn'd descend;
 Pow'rful of charms, bid ev'ry grace attend;
 The tide of flowing tears a-while suppress; 205
 Tears but indulge the sorrow, not redress.
 Some joy remains: to thee a son is giv'n,
 Such as in fondness parents ask of Heav'n.

Ah me! forbear, returns the queen, forbear;
 Oh! talk not, talk not of vain beauty's care! 210
 No more I bathe, since he no longer sees
 Those charms, for whom alone I wish to please.

Ver. 207. — — — *To thee a son is giv'n,*

Such as in fondness parents ask of Heav'n.]

I am not certain that this is the exact sense of Homer; Dacier understands him very differently. Eurynomè (observes that author) is not endeavouring to comfort Penelope because her son is now come to years of maturity; her purpose is, to shew the necessity she has to have recourse to art, to assist her beauty: for (adds she) your son is grown a man; meaning that a lady who has a son twenty years old, must have lost her natural beauty, and has occasion to be obliged to art to give her an artificial one. This, I confess, is too true, but it seems a little too ludicrous for epick poetry; I have followed a different sense, that gives us a far nobler image; conformable to that verse of Horace,

“ Quid voveat dulci nutricula majus alumno,

“ Quam sapere, &c.”

This agrees with the tenour of Euryclea's speech, and is a foundation of great comfort to Penelope. P.

Or thus, more faithfully:

Now to your son those years mature are given,

For which your fondest prayer was made to heaven.

The day that bore Ulysses from this coast,
 Blasted the little bloom these cheeks could boast.
 But instant bid Autonoè descend, 215
 Instant, Hippodamè our steps attend ;
 Ill suits it female virtue, to be seen
 Alone, indecent, in the walks of men.

Then while Eurynomè the mandate bears,
 From heav'n Minerva shoots with guardian cares ;
 O'er all her senses, as the couch she prest, 221
 She pours a pleasing, deep, and death-like rest,
 With ev'ry beauty ev'ry feature arms,
 Bids her cheeks glow, and lights up all her
 charms,

In her love-darting eyes awakes the fires, 225
 (Immortal gifts ! to kindle soft desires)

Ver. 221. *O'er all her senses, as the couch she prest,
 She pours a pleasing, deep, and death-like rest.*]

This is an admirable stroke of art, to shew the determined resolution of Penelope, to forbear the endeavour of making her person agreeable in any eyes but those of Ulysses : a Goddess is obliged to cast her into an involuntary repose, and to supply an adventitious grace while she sleeps. P.

Ver. 222.] By the help of a compound word, in which I can discover a want neither of propriety nor elegance, but rather a suitableness of manner to Homer's phraseology ; the sense of the original may be fully comprehended :

She pours a sweet and limb-dissolving rest,

Our translator was thinking of the Eloisa :

A death-like silence, and a dread repose.

Ver. 225.] Pope in his *Elegy* :

And those love-darting eyes must roll no more.

From limb to limb an air majestick sheds,
 And the pure ivory o'er her bosom spreads.
 Such Venus shines, when with a measur'd
 bound

She smoothly gliding swims th' harmonious
 round, 230

When with the Graces in the dance she moves,
 And fires the gazing Gods with ardent loves.

Then to the skies her flight Minerva bends,
 And to the queen the damsel train descends :
 Wak'd at their steps, her flowing eyes uncloze ;
 The tear she wipes, and thus renews her woes.

Howe'er 'tis well ; that sleep a-while can free
 With soft forgetfulness, a wretch like me ;
 Oh ! were it giv'n to yield this transient breath,
 Send, oh ! Diana, send the sleep of death ! 240

Ver. 232.] This line is from the translator only.

Ver. 233. *Then to the skies her flight Minerva bends.*] We see Penelope is a woman of so much wisdom, as to be the favourite of Minerva. She acts in every point with the highest discretion, and is inconsolable for her husband ; yet the Poet forbears to let her into the secret that Ulysses is returned : this is undoubtedly an intended satyr, and Homer means, that a woman in every point discreet, is still to be suspected of loquacity : this seems to have been the real sentiment of Homer, which he more fully declares in the eleventh Odyssey.

When earnest to explore thy secret breast,
 Unfold some trifle, but conceal the rest ;
 For since of woman-kind so few are just,
 Think all are false, nor ev'n the faithful trust, P.

Why must I waste a tedious life in tears,
 Nor bury in the silent grave my cares?
 O my Ulysses! ever honour'd name!
 For thee I mourn, 'till death dissolves my
 frame.

Thus wailing, slow and sadly she descends, 245
 On either hand a damsel-train attends:
 Full where the dome its shining valves expands,
 Radiant before the gazing peers she stands;
 A vail translucent o'er her brow display'd,
 Her beauty seems, and only seems, to shade: 250
 Sudden she lightens in their dazzled eyes,
 And sudden flames in ev'ry bosom rise;

Ver. 241.] Chapman has taken a better likeness† of his author:

— — — that no more my mone
 Might waste my blood, in weepings never done;
 For want of that accomplisht vertue spher'd
 In my lov'd lord, to all the Greekes prefer'd.

Ver. 246.] His author says *two* only. Thus?

On either hand a *damsel fair* attends.

Ver. 249.] Compare a more faithful translation of the original
 verse in book xvi. verse 432. Our Poet seems to have consulted
 Chapman's version of the same passage in book xx. verse 66 of
 our translation:

— — — and kept the ray
 Of her bright count'nance hid with veyles so thin
 That though they seem'd t' expose, they let love in.
 Much in the same manner Fairfax, in Tasso iv. 29.
 Yet never eye to Cupid's service vow'd
 Beheld a face of such a lovely pride;
 A tinsel vail her amber locks did shroud,
 That strove to cover what it could not hide.

But impotent these riots to repel,
I bear their outrage, tho' my soul rebel :
Helpless amid the snares of death I tread,
And numbers leagu'd in impious union dread :
But now no crime is theirs : this wrong pro-
ceeds

From Irus, and the guilty Irus bleeds.
O would to Jove ! or her whose arms display
The shield of Jove, or him who rules the day !
That yon' proud Suitors, who licentious tread
These courts, within these courts like Irus
bled :

Nor yet my mind wants prudence, but discerns
The good and bad, beyond my childish years.

But the translator had Pope's *Elegy* in his recollection :

So perish all, whose breast ne'er learn'd to glow
For other's good, or melt at other's woe.

Hobbes is faithful :

Mother, said he, you well may angry be;
And yet I better know what's good and ill
Than heretofore.

Ver. 275. — — *this wrong proceeds*

From Irus, and the guilty Irus bleeds.]

Eustathius informs us, that we are here to understand the fray between Irus and Ulysses. Penelope refers to the violence intended to be offered to Ulysses, when the footstool was thrown at him by Antinous; we find that she was acquainted with that assault from her speech in the preceding book. In reality, the queen was ignorant of the combat between Irus and Ulysses: but Telemachus misunderstands her with design, and makes an apology for the Suitors, fearing to raise a further disorder, or provoke them to some more violent act of resentment. P.

Whose loose head tott'ring, as with wine op-
 prest, 281

Obliquely drops, and nodding knocks his breast;
 Pow'rless to move, his stagg'ring feet deny
 The coward wretch the privilege to fly.

Then to the queen Eurymachus replies; 285
 O justly lov'd, and not more fair than wise!
 Should Greece thro' all her hundred states
 survey

Thy finish'd charms, all Greece would own thy
 sway,

Ver. 281.] The whole of Homer's verse may be fully given in nearly the same terms with Ogilby:

Nodding his head, as in a drunken fit :

but the present passage, from it's resemblance to one in the Dunciad, ii. 397. might undergo Pope's correction :

Thrice Budgel aim'd to speak, but thrice, suppress

By potent Arthur, knock'd his chin and breast.

Ver. 288. — — *all Greece would own thy sway, &c.*] Homer expresses Greece by Ἰᾶσος Ἀργος *Iasian Argos*. The word properly (as Eustathius observes) denotes the *Morea* or *Peloponnesus*, so called from Iäsus the son of Argus, and lo king of that country ; Strabo agrees with Eustathius. Chapman wonderfully mistakes Homer, and explains his own mistake in a paraphrase of six lines.

Most wise Icarus' daughter, if all those
 That did for Colchos vent'rous sail dispose,
 For that rich purchase ; had before but seen
 Earth's richer prize, in th' Ithacensian queen,
 They had not made that voyage; but to you
 Would all their virtues, all their beings vow.

I need not say how foreign this is to the original. In reality *Argos* with different epithets, signifies different countries; Ἀχαϊκὸς Ἀργος means *Thessaly*, and Ἰᾶσος Ἀργος *Peloponnesus* ; but here it denotes *Greece* universally ; for it would appear absurd to tell

In rival crouds contest the glorious prize,
 Dispeopling realms to gaze upon thy eyes : 290
 O woman ! loveliest of the lovely kind,
 In body perfect, and compleat in mind !

Ah me ! returns the queen, when from this
 shore

Ulysses sail'd, then beauty was no more !
 The Gods decreed these eyes no more should
 keep 295

Their wonted grace, but only serve to weep.
 Should he return, whate'er my beauties prove,
 My virtues last ; my brightest charm is love.
 Now, Grief, thou all art mine ! the Gods o'er cast
 My soul with woes, that long, ah long must last !

Penelope, that all the Morea would admire her beauty, this
 would lessen the compliment ; nor is any reason to be assigned
 why Peloponnesus should admire her more than the rest of the
 Greeks. P.

Ver. 291.] So Chapman :

In stature, beauty, forme in every *kinde*
 Of all parts outward, and for faultlesse *minde*.

Ver. 293.] I shall give a literal version of Penelope's speech,
 as a measure for the deviations of our translator :

Th' immortals marr'd my charms of feature then,
 And shape, when Greece for Ilium went on board,
 And my dear spouse Ulysses join'd the train.
 Oh ! should he come, the guardian of my life !
 Then would my fame with fresher beauties bloom.
 Now grief consumes : such woes my dæmon sends !

Ver. 297.] Ogilby is neither unfaithful, nor low :
 Would he returning rule this life of mine,
 My honour and my beauty more would shine.

Too faithfully my heart retains the day 301
That sadly tore my royal lord away :

He grasp'd my hand, and Oh my spouse ! I
leave

Thy arms, (he cry'd) perhaps to find a grave :
Fame speaks the Trojans bold ; they boast the
skill 305

To give the feather'd arrow wings to kill,
To dart the spear, and guide the rushing car
With dreadful inroad thro' the walks of war.
My sentence is gone forth, and 'tis decreed
Perhaps by righteous Heav'n that I must bleed !
My father, mother, all, I trust to thee ; 311

To them, to them transfer the love of me :
But when my son grows man, the royal sway
Resign, and happy be thy bridal day !

Ver. 303.] Shall we thus substitute less exceptionable rhymes ?

He *graspt* my hand, and Oh ! perhaps to find

A grave (he cry'd) I leave my spouse *behind* !

Ver. 305.] These *four* verses, and particularly the latter
couplet, are excellent.

Ver. 312.] His author dictates thus :

To them transfer, *encreas'd*, the love of me.

Ver. 313. *But when my son grows man, the royal sway*

Resign, and happy be thy bridal day.]

The original says, *resign the palace to Telemachus* : this is spoken according to the customs of antiquity : the wife, upon her second marriage, being obliged to resign the house to the heir of the family. This circumstance is inserted with great judgment : the Suitors were determined to seize it upon marriage with Penelope, as appears from the second Odyssey.

Such were his words ; and Hymen now pre-
pares

To light his torch, and give me up to cares ; 316

Th' afflictive hand of wrathful Jove to bear :

A wretch, the most compleat that breathes the
air !

Fall'n ev'n below the rights to woman due !

Careless to please, with insolence ye woo ! 320

The gen'rous lovers, studious to succeed,

Bid their whole herds and flocks in banquets
bleed ;

What mighty labours would he then create,

To seize his treasures, and divide his state,

The royal palace to the queen convey,

Or him she blesses in the bridal day ?

Penelope therefore by this declaration gives the Suitors to understand, that the palace belonged not to her, but Telemachus. This assertion has a double effect ; it is intended to make the Suitors less warm in their addresses ; or if they persist, to set the injustice done to Telemachus in open view. The beauty of all the speeches of Penelope in this book is so obvious that it needs no explanation ; Homer gives her a very amiable character, she is good in every relation of life, merciful to the poor and stranger, a tender mother, and an affectionate wife ; every period is almost a lecture of morality.

My father, mother, all, I trust to thee ;

To them, to them transfer the love of me.

This shews the duty of the child to the parent ; it may be extended to all persons to whom we owe any duty ; and humanity requires that we should endeavour to ease the burden of our friends in proportion to their calamities ; we should at all times consult their happiness, but chiefly in the hour of adversity. A friend should be a support to lean upon in all our infirmities. P.

By precious gifts the vow sincere display :
 You, only you, make her ye love your prey.

Well-pleas'd Ulysses hears his queen deceive
 The suitor-train, and raise a thirst to give : 326

Ver. 323. *By precious gifts the vow sincere display :*

You, only you, make her ye love your prey.]

Horace, lib. ii. Sat. 5. makes a very severe reflection upon Penelope, and in her person (I say not how justly) upon the whole sex ; he gives the avarice of the Suitors as the sole reason of Penelope's chastity ; and insinuates that women would sell their virtue, if men would be at the expence to buy.

“ Venit enim magnum donandi parca juvenus,

“ Nec tantum Veneris, quantum studiosa culinæ.

“ Sic tibi Penelope frugi est : quæ si semel uno

“ De sene gustarit, tecum partita lucellum ;

“ Ut canis, a corio nunquam absterrebitur uncto.”

Horace had this passage in view, and imputes the coldness of Penelope to a want of generosity in her admirers. Diodorus assures us, that Venus had a temple in Ægypt dedicated to her under the title of χρυσή Ἀφροδίτη : or *golden Venus* : and it is her usual epithet throughout all Homer. Near Memphis there was an allotment of ground called *the field of golden Venus* : but it ought not to be concealed, that some persons believe she bears that name from the golden colour of her hair. Horace, to give this satyr the greater strength, puts the words into the mouth of the prophet Tiresias, a person of unerring veracity. P.

Ver. 325. *Well-pleas'd Ulysses hears his queen deceive*

The suitor-train, and raise a thirst to give.]

This conduct may appear somewhat extraordinary both in Penelope and Ulysses ; she not only takes, but asks presents from persons whom she never intends to marry : is not this a sign either of avarice or falshood ? and is not Ulysses equally guilty, who rejoices at it ? But in reality, Penelope is no way faulty ; she deceives the Suitors with hopes of marriage by accepting these presents, but it is for this sole reason that she accepts them ; she intends to give them false hopes, and by that method

False hopes she kindles, but those hopes betray,
And promise, yet elude the bridal day.

to defer the nuptial hour : it is not injustice, but an equitable reprisal ; they had violently wasted her treasures, and she artfully recovers part of them by a piece of refined management. Dacier defends her after another method : she believes that Penelope thus acts, not out of interest but honour ; it was a disgrace to so great a princess to have so many admirers, and never to receive from their hands such presents as custom not only allows, but commands ; neither is Ulysses blameable, who rejoices at his wife's policy. He understood her intent, and being artful himself, smiles to see her artfulness.

Plutarch in his treatise of reading poems, vindicates Ulysses very much in the same way : if (says that author) Ulysses rejoiced at Penelope's art in drawing presents from the Suitors out of avarice, he discovers himself to be a sordid prostitute of his wife ; but if through a wise foresight he hoped by her acceptance of the presents, to get the Suitors more into his power, by lulling them into security, and laying all their suspicions asleep, through a sudden prospect of marriage ; if this occasioned his joy, this joy arising from her artful management, and from a full confidence in his wife, is no ways blameable, but proceeds from a sufficient and laudable cause. In short, the Suitors were enemies, and nothing could be practised dishonourably against them, that either Ulysses or Penelope could act consistently with their own honour.

P.

Similar rhymes of incorrect complexion, are in this passage of Chapman also, and Ogilby.

Ver. 327. *False hopes she kindles.*] It is certain that the words in the Greek will bear a double construction, and *ἴδμεν θυμὸν, μολιχίαις ἐνέουσιν* may refer either to Penelope or Ulysses. Eustathius thinks they are spoken of Ulysses ; then the meaning is, that Ulysses comforted himself with her amusing words, while he formed a design very different from what her words expressed ; but Dacier refers them to Penelope, perhaps with better reason : *ἴδμεν* depends upon *φάρτο* in the preceding line ; and by thus understanding it, the construction becomes easy and natural :

While yet she speaks the gay Antinous cries,
 Offspring of kings, and more than woman wise!
 'Tis right; 'tis man's prerogative to give, 331
 And custom bids thee without shame receive;
 Yet never, never, from thy dome we move,
 Till Hymen lights the torch of spousal love.

The peers dispatch their heralds to convey 335
 The gifts of love; with speed they take the way.
 A robe Antinous gives of shining dyes;
 The varying hues in gay confusion rise:
 Rich from the artist's hand! twelve clasps of
 gold
 Close to the less'ning waist the vest infold; 340
 Down from the swelling loins, the vest unbound
 Floats in bright waves redundant o'er the ground.
 A bracelet rich with gold, with amber gay,
 That shot effulgence like the solar ray,

and the sentence means, that Penelope's words flattered the Suitors into hopes of marriage, while her thoughts were very distant from complying with their inclinations: this interpretation best agrees with the general design of Penelope, which was to act an artful part, and neither comply, nor absolutely refuse their addresses. P.

Ver. 338.] Phillips, in his letter from Copenhagen:

By snow disguis'd in *bright confusion* lie.

Ver. 343.] This passage is excellent; nor Chapman amiss:

And round about an amber verge did run,

That cast a radiance from it, like the sun:

nor Ogilby:

Eurymachus a golden chain, so bright

With amber, like the sun it cast a light.

Eurymachus presents: and ear-rings bright, 345
With triple stars, that cast a trembling light.

Pisander bears a necklace wrought with art ;
And ev'ry peer, expressive of his heart,
A gift bestows: this done, the queen ascends,
And slow behind her damsel-train attends. 350

Then to the dance they form the vocal strain,
Till Hesperus leads forth the starry train ;
And now he raises, as the day-light fades,
His golden circlet in the deep'ning shades :
Three vases heap'd with copious fires display 355
O'er all the palace a fictitious day ;

Ver. 350.] Homer thus ;

Laden with gifts, her damsel train attends.

Ver. 352.] *Paradise Lost*, iv. 605.

— — — *Hesperus, that led*

The starry host, rode brightest.

Ver. 354.] So Milton again, of the same star: *Par. Lost*,
v. 169.

Sure pledge of day, that crown'st the smiling morn
With thy bright circlet.

Ver. 355. *Three vases heap'd with copious fires display
O'er all the palace a fictitious day.]*

The word in the Greek is λαμπτήρ, or a vase which was placed upon a tripod, upon which the antients burnt dry and oftentimes odoriferous wood, to give at once both perfume and light. Eustathius explains it by χυτρόπους, or a vessel raised on feet in the nature of an hearth. Hesychius explains λαμπτήρ, an hearth placed in the middle of the house or hall, on which they burnt dry wood with intermingled torches to enlighten it. It is strange that there is no mention of lamps, but only torches, in Homer; undoubtedly lamps were not yet in use in Greece, although much earlier found out by the Hebrews: thus Exod. xxv. 6. oil is mentioned, and enjoined to be used in giving light to the sanctuary. P.

From space to space the torch wide-beaming
burns,

And sprightly damsels trim the rays by turns.

To whom the king: Ill suits your sex to stay
Alone with men! ye modest maids, away! 360

Go, with the queen the spindle guide; or cull
(The partners of her cares) the silver wool;

Be it my task the torches to supply,

Ev'n till the morning lamp adorns the sky;

Ev'n till the morning, with unwearied care, 365

Sleepless I watch; for I have learn'd to bear.

Scornful they heard: Melantho, fair and
young,

(Melantho, from the loins of Dolius sprung,

Who with the queen her years an infant led,

With the soft fondness of a daughter bred) 370

Ver. 359. — — — *Ill suits your sex to stay*

Alone with men! ye modest maids, away!

Homer is perpetually giving us lessons of decency and morality. It may be thought that this interlude between Ulysses and the damsels of Penelope is foreign to the action of the *Odyssey*; but in reality it is far from it: the Poet undertook to describe the disorders which the absence of a prince occasions in his family; this passage is an instance of it; and Homer with good judgment makes these wantons declare their contempt of Ulysses, and their favour to their Suitors, that we may acknowledge the justice of their punishment in the subsequent parts of the *Odyssey*. — P.

Ver. 361.] These are the vicious rhymes of Ogilby:

In her apartment silver fleeces *cull*,

And carded, her present the purest *wool*.

Chiefly derides : regardless of the cares
 Her queen endures, polluted joys she shares
 Nocturnal with Eurymachus : with eyes
 That speak disdain, the wanton thus replies.

Oh ! whither wanders thy distemper'd brain,
 Thou bold intruder on a princely train ? 376
 Hence to the vagrant's rendezvous repair ;
 Or shun in some black forge the midnight air.
 Proceeds this boldness from a turn of soul,
 Or flows licentious from the copious bowl ? 380
 Is it that vanquish'd Irus swells thy mind ?
 A foe may meet thee of a braver kind,

Ver. 375.] This speech is very well done.

Ver. 377.] *Hence to the vagrant's rendezvous repair ;*

Or shun in some black forge the midnight air.]

I flatter myself that I have given the true sense of χαλκήϊος δῶμος, and λίσσῃ : in Greece the beggars in winter retired by night to publick forges for their warmth, or to some rendezvous where they entertained themselves as it were, in a common assembly. Eustathius explains λίσσῃ to be a publick place without any doors, where beggars were used to lodge. Hesychius gives us several interpretations of the word, that it signifies an assembly, a conversation ; it implies also publick stoves or baths ; and Eustathius informs us from Aristophanes, that beggars used to take up their lodgings in the publick baths, as well as in these places mentioned by Homer ; χαλκήϊος δῶμος is an office of men that work in brass. He further observes that these two places are used after the same manner in Hesiod.

Πὰρ δ' ἴθι χαλκήϊον θῶκος, καὶ ἐπ' ἀλία λίσσῃ

Ὡρῇ χειμερῇ, ὅπῃ τε κρύος ἀντρας εἴργον

Ἰσχύον. —

It may not be improper to observe, that παρ δ' ἴθι θῶκος χαλκήϊος is very ill translated by *Accede Æneam sedem*, in the Latin version ; it should be *fuge officinam Æratiam*. P.

Ver. 381. *Is it that vanquish'd Irus swells thy mind ?* The word

Who, short'ning with a storm of blows thy stay,
Shall send thee howling all in blood away!

To whom with frowns: O impudent in
wrong! 385

Thy lord shall curb that insolence of tongue;
Know to Telemachus I tell th' offence:
The scourge, the scourge shall lash thee into
sense.

With conscious shame they hear the stern
rebuke,
Nor longer durst sustain the sov'reign look. 390

Then to the servile task the monarch turns
His royal hands: each torch refulgent burns
With added day: meanwhile in museful mood,
Absorpt in thought, on vengeance fix'd he stood.

in Homer is ἀλούς, which, is used in various places; sometimes (observes Plutarch in his treatise upon reading poems) it signifies *being disquieted in mind*,

ὦς ἴφ'ατ' ἢ ἀλούς ἀπιθήσαστο, τρίτο δ' αἰνῶς,

In other places it implies *an insolent joy, or boasting*; and then he quotes this verse,

Ἡ ἀλούς ὅτι Ἴφον ἱνικήσας.

P.

Ver. 385.] Our translator is prolix, inaccurate, and unhappy. I crave the reader's indulgence for an undisguised version of this reply:

These saucy words Telemachus, thou b—h!
Shall quickly know, and mince thee limb by limb.

Ver. 389.] This is very poor. Thus his original:

These words alarm the women: through the house
They scud without delay, with tottering joyns;
Persuaded, he would see his threat perform'd.

And now the martial Maid, by deeper wrongs 395
 To rouse Ulysses, points the Suitors' tongues :
 Scornful of age, to taunt the virtuous man,
 Thoughtless and gay, Eurymachus began.

Hear me (he cries) confederates and friends !
 Some God no doubt this stranger kindly sends ;

Ver. 395. *And now the martial Maid, by deeper wrongs
 To rouse Ulysses, points the Suitors' tongues.]*

It may be thought very unjustifiable in Homer, to introduce Minerva exciting the Suitors to violence. Dacier defends the Poet by shewing that the sentiment is conformable to true theology : and the all-wise Author of our being is pleased sometimes to harden the hearts of the wicked, (or rather to permit them to harden their own hearts) that they may fill up the measure of their crimes, and be ripe for judgment : yet we are not to imagine, that any person is necessitated to be wicked : it is not the hardening the heart that originally makes men impious, but they are first impious, and then they are delivered over to an hardness of heart.

But Homer may be justified another way ; and Minerva may be understood to act thus in favour of Ulysses : the Goddess of Wisdom infatuates the Suitors to insult that hero, and hasten their own destruction. P.

Ver. 400. *Some God, no doubt, this stranger kindly sends.]* Aristotle affirms that Homer is the father of poetry ; not only of the epick, but also of the dramattick ; that he taught how to write tragedy in the Iliad, and comedy by several short sketches in the Odyssey. Eustathius here remarks, that he likewise gave a model for *Satyr*, of which the Cyclops of Euripides still extant is an example ; (which is a satyrick poem founded upon the story of Polypheme in Homer.) I confess my eye is not sharp enough to see the dignity of these railleries ; and it may be thought that Homer is the father of another kind of poetry, I mean the *Farce*, and that these low conceits are no way to be justified, but by being put into the mouths of the Suitors, persons of no dignity or character. Longinus brings such descriptions of the Suitors,

The shining baldness of his head survey, 401
It aids our torch-light, and reflects the ray.

Then to the king that levell'd haughty Troy.
Say, if large hire can tempt thee to employ
Those hands in work? to tend the rural trade,
To dress the walk, and form th' embow'ring
shade? 406

So food and raiment constant will I give:
But idly thus thy soul prefers to live,
And starve by strolling, not by work to thrive.

as instances of the decay of Homer's genius. When that declines (observes that author) Poets commonly please themselves with painting manners; such is Homer's description of the lives led by the Suitors in the palace of Ulysses: for in reality all that description is a kind of comedy, wherein the different characters of men are painted. P.

Ver. 401. *The shining baldness of his head survey,
It aids our torch-light, and reflects the ray.*]

This in Dacier's judgment is a raillery purely satyrical; it is drawn from the shining glass of an old man's bald head. But if this be purely satyrical, to be a satyrist is to be a bad man: to rally natural infirmities is inhumanity: old age is venerable, and the bald head as well as the gray hair is an honour, and ought not to be the subject of raillery. I doubt not but Homer put it into the mouth of Eurymachus to make him more odious, and to shew us that the same man who invades his prince's property, insults the stranger, and outrages the poor; pays no deference to old age, but is base enough to contemn what he ought to honour. Vice and folly are the province of satyr, not human infirmity. P.

Ver. 407.] Ogilby is tolerably good:

Sandals I shall bestow, and neatly cloath;
But those, who idly live, all works do loath;
Thou rather would'st a begging go, and put
More victuals still in thy ungodly gut.

To whom incens'd: Should we, O Prince,
 engage 410
 In rival tasks beneath the burning rage
 Of summer suns; were both constrain'd to
 wield,
 Foodless, the scythe along the burthen'd field;

Ver. 412. — — *were both constrain'd to wield,
 Foodless, the scythe along the burthen'd field.]*

I doubt not but such employments as these, now only suitable to low life, will seem mean to many readers, and unworthy of the dignity of epick poetry: it is no defence to say that they are mentioned by a beggar, and therefore agreeable to his character: the words are addressed to a prince, and suppose that a skill in such works was not unusual to persons of eminent stations; otherwise the challenge of Ulysses is ridiculously absurd. Who could forbear laughing, if he should hear one of our beggars challenge a peer, to plough or mow with him all day without eating? The truth is, the greatest persons followed such employments without any diminution of their dignities; nay, a skill in such works as agriculture was a glory even to a king: Homer here places it upon a level with military science, and the knowledge of the cultivation of the ground is equalled to glory in war. In the preface to the pastorals of Virgil, (but not written by Mr. Dryden) there is a passage that shews that the same simplicity of manners prevailed amongst the antient Latins, as amongst the antient Greeks: "It ought not (says that author) to surprise a
 " modern writer, that kings laid down their first rudiments of
 " government in tending their mute subjects, their herds and
 " flocks: nor ought it to seem strange that the master of the
 " horse to king Latinus in the ninth *Æneid* was found in the
 " homely employment of cleaving blocks, when news of the
 " first skirmish between the Trojans and Latins was brought to
 " him." This passage fully vindicates Homer, and shews that such employments were no dishonour to the greatest persons; but there are two errors in the quotation; it is not taken from

Or should we labour while the ploughshare
wounds,

With steers of equal strength, th' allotted
grounds; 415

Beneath my labours, how thy wond'ring eyes
Might see the sable field at once arise!

Should Jove dire war unloose, with spear, and
shield,

And nodding helm, I tread th' ensanguin'd field,

the ninth, but the seventh *Æneid*; nor is Tyrrheus, who cleaves the blocks, master of the horse to king Latinus, but the intendant of his flocks; or as Dryden translates it,

Tyrrheus, chief ranger to the Latian king.

" — — Tyrrheusque pater, cui regia parent .

" Armenta, et latè custodia credita campi."

Tyrrheus is no otherwise a warrior, than as a deer under his charge, being killed, engages him in a quarrel, and he arms the rusticks to encounter the Trojans who slew it.

" — — — vocat agmina Tyrrheus

" Quadrifidam quercum cuneis ut forte coactis

" Scindebat" —

Tyrrheus, the foster-father of the beast,

Then clench'd an hatchet in his horny fist;

But held his hand from the descending stroke,

And left his wedge within the cloven oak.

It is true, though Tyrrheus was not a master of the horse to the king, yet his office was a post of dignity, otherwise it had been very easy for Virgil to have given him a more noble employment. P.

Ver. 419.] There is an incongruity of *tenses* here. This exception might be removed by the following corrections:

And nodding helm, fierce in th' ensanguin'd field

If at the van you saw me; would you, say—.

Fierce in the van : then wou'dst thou, wou'dst
 thou, say, 420

Misname me glutton, in that glorious day ?
 No, thy ill-judging thoughts the brave disgrace ;
 'Tis thou injurious art, not I am base.
 Proud to seem brave among a coward-train !
 But know, thou art not valorous, but vain. 425
 Gods ! should the stern Ulysses rise in night,
 These gates would seem too narrow for thy
 flight.

While yet he speaks, Eurymachus replies,
 With indignation flashing from his eyes.

Slave, I with justice might deserve the wrong,
 Should I not punish that opprobrious tongue, 431
 Irreverent to the great, and uncontrol'd,
 Art thou from wine, or innate folly, bold ?
 Perhaps, these outrages from Irus flow,
 A worthless triumph o'er a worthless foe ! 435

He said, and with full force a footstool threw :
 Whirl'd from his arm with erring rage it flew ;
 Ulysses, cautious of the vengeful foe,
 Stoops to the ground, and disappoints the blow.

Ver. 426.] Hobbes may serve as a comment on this passage :

But should Ulysses come and find you here,

-7- You'd think the door (though it be very wide)

As you are running out too narrow were,

So glad you'd be your heads to saye or hide.

Ver. 430.] The translation of this reply is very commendable.

Not so a youth who deals the goblet round, 440
 Full on his shoulder it inflicts a wound,
 Dash'd from his hand the sounding goblet flies,
 He shrieks, he reels, he falls, and breathless lies.

Then wild uproar and clamour mounts the
 sky,

'Till mutual thus the peers indignant cry; 445
 O had this stranger sunk to realms beneath,
 To the black realms of darkness and of death,
 Ere yet he trod these shores! to strife he
 draws

Peer against peer; and what the weighty
 cause?

A vagabond! for him the great destroy 450
 In vile ignoble jars, the feast of joy.

To whom the stern Telemachus arose:
 Gods! what wild folly from the goblet flows?

Ver. 443.] This seems to be carried farther than the language of his original will warrant. Chapman's version is good and faithful:

Downe fel the sounding ewre, and after it,
 The guiltlesse page lay sprawling in the dust,
 And crying out.

Ver. 444.] Ogilby deals much in this specimen of exaggeration, here introduced to accommodate the rhymes, not sufficiently distinct from those of the preceding couplet. Thus his author:

Through the dim room the Suitors uproar rais'd.

Paradise Lost, ii. 541.

— — — Hell scarce holds the *wild uproar*.

Whence this unguarded openness of soul,
 But from the licence of the copious bowl? 455
 Or heav'n delusion sends : but hence, away !
 Force I forbear, and without force obey.

Silent, abash'd, they hear the stern rebuke,
 'Till thus Amphinomus the silence broke.

True are his words, and he whom truth
 offends 460

Not with Telemachus, but truth contends ;
 Let not the hand of violence invade
 The rev'rend stranger, or the spotless maid ;
 Retire we hence ! but crown with rosy wine
 The flowing goblet to the pow'rs divine ; 465
 Guard he his guest beneath whose roof he
 stands :

This justice, this the social right demands.

The peers assent ; the goblet Mulius crown'd
 With purple juice, and bore in order round ;

Ver. 457. *Force I forbear, and without force obey.*] This is very artful in Telemachus ; he had spoken warmly in defence of Ulysses, and he apprehends lest he should have provoked the Suitors too far ; he therefore softens his expression, to avoid suspicions of a latent cause, why he interests himself so vigorously in vindication of a beggar, against the princes of the country. Besides, too obstinate an opposition might have provoked the Suitors to have continued all night in the palace, which would have hindered Ulysses and Telemachus from concerting their measures to bring about their destruction : Telemachus therefore, to induce them to withdraw, uses menaces, but menaces approaching to persuasion ; if he had used violence, matters must immediately have come to extremities. P.

Each peer successive his libation pours 470
 To the blest Gods that fill th' æreal bow'rs;
 Then swill'd with wine, with noise the crowds
 obey,
 And rushing forth tumultuous, reel away.

Ver. 470. *Each peer successive his libation pours
 To the blest Gods———*]

We have already observed that libations were made to the Gods before and after meals; here we see the Suitors offer their libation before they retire to repose. We are not to ascribe this religious act to the piety of these debauchees, but to the customs of the times; they practise not true religion, but only the exteri-
 P.
 ors of it; they are not pious, but fashionable.

Ver. 471.] Rather, I presume,

— — — that fill th' ætherial bow'rs.

I forbear some notices of incorrect rhymes and smaller inaccuracies towards the conclusion of this book, in passages not capitally interesting to the reader. Editor.

The action of this book is comprehended in a very short duration of time; it begins towards the close of the day, and ends at the time when the Suitors withdraw to repose; this is the evening and part of the night of the thirty-ninth day.

In general, this book is in the Greek very beautiful: the combat between Irus and Ulysses is naturally described; it is indeed between beggars, but yet not without dignity, it being almost of the same nature with the single combats practised amongst heroes in their most solemn games; as is evident from that in the Iliad, at the funeral of Patroclus. I could wish Homer had not condescended to those low jests and mean raileries towards the conclusion: it is true, they are not without effect, as they agree with the characters of the Suitors and make Ulysses a spectator of the disorders of his own family, and provoke him to a speedy vengeance: but might not more serious provocations have been found out, such as might become the

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gravity and majesty of epick poetry ? or if gaiety was essential to his characters, are quibbles so too ? These may be thought to be of the same level with those conceits which Milton puts into the mouth of the devil, and which disgrace his poem. But the dignity, the tenderness, and justness of the sentiments, in all the speeches of Penelope, more than atone for the low railleries of Eurymachus.

P.

THE END OF THE THIRD VOLUME.



Printed by Bye and Law, St. John's Square, Clerkenwell.

100744





